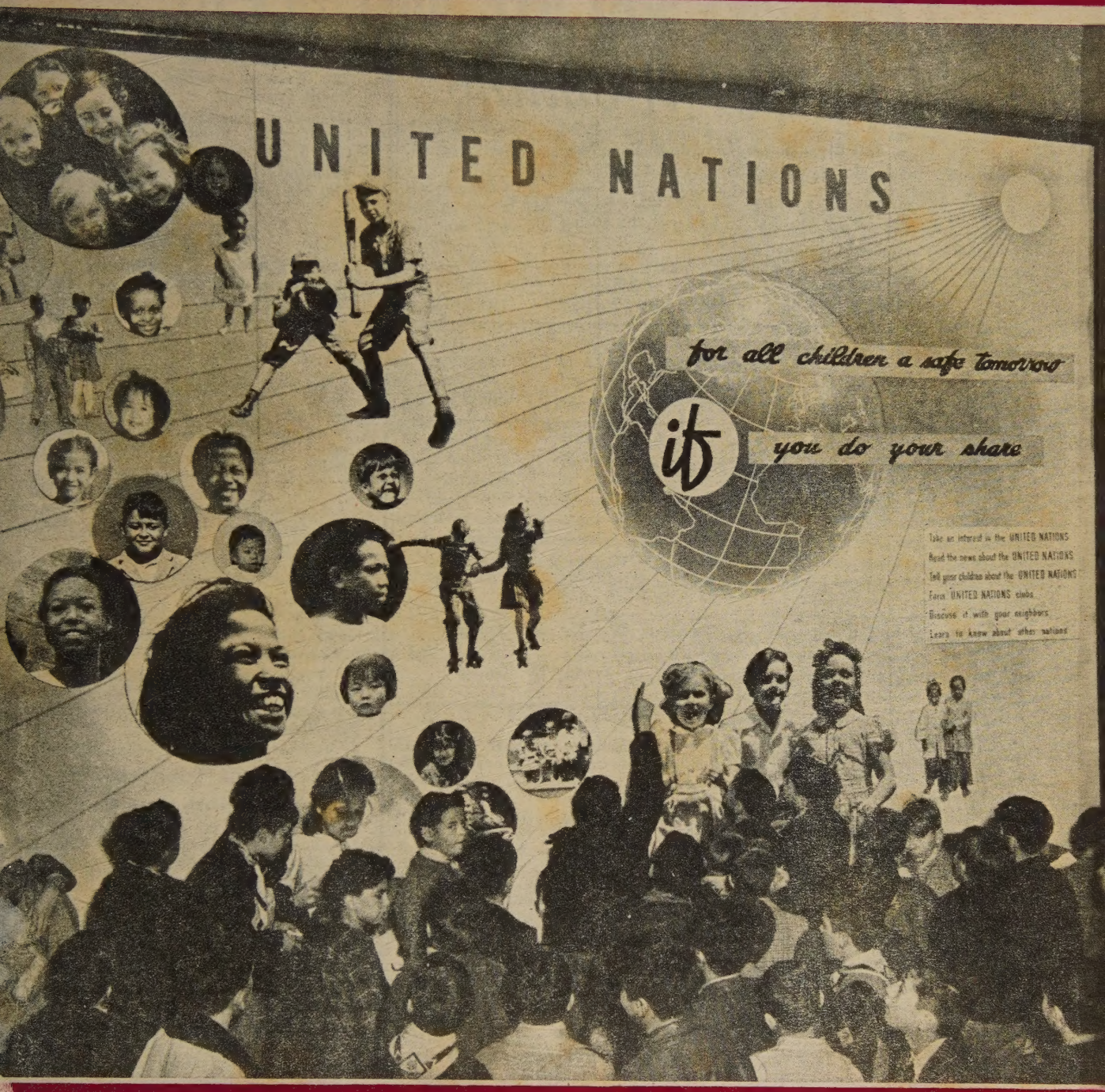
FEBRUARY 1947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The Methodist Woman

THE Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

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★ ★ ★ Contents ★ ★ ★

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IN THIS ISSUE

The cover is a reproduction of a special panel commemorating United Nations Week and is on exhibit at the studios of the National Broadcasting Company. Display was designed and prepared by the United Nations, Department of Public Information.

Otto Zoff, author *"They Shall Inherit the Earth."*

Elizabeth Nixon, formerly editorial offices Missionary Education Movement.

Willis J. King, Bishop of Liberia.

Louise Robinson, executive secretary for China, Japan, and the Philippines.

Mrs. Dorothy Webber Caton, wife of pastor, Methodist Church, Billings, Montana.

Mary Skinner, Executive Secretary Children's Work, Board of Education, Nashville, Tennessee.

Frances Eshelman, special assistant office *The Methodist Woman* during the summer, Layman's Movement for a Christian World.

ASK YOURSELF

1. "All children are our children." Explain.

2. "Five boys and five members of staff practically made by hand the incredible number of 17,000 adobe bricks out on the desert." Tell the story.

3. "One hundredth anniversary of Liberia." Tell story of Methodism during this period.

4. "The true Christian is a citizen of two worlds." Explain.

5. "Thanksgiving levels through the gloom of Tokyo." Explain.

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All Children Are Our Children*

By **OTTO ZOFF**

THEY SHALL INHERIT THE EARTH. Yes, we believe this, but first comes the primary need of keeping the heritors alive to possess their own . . . .

The Samaritan came along the road to the wounded man whom the thieves had robbed. He took him to an inn, he poured oil and wine in his wounds, and cared for him. The Samaritan did not pass only once along the road; all through history the wounded man has lain there, set upon by new gangs of thieves, shunned by new Levites and Pharisees. And always there has come the Samaritan.

All children are our children. There are no guilty ones, none from whom we can turn away. We mourn those in Hamburg as well as those in Coventry, for the bombs, with iron indifference, maimed and killed them both. The thousands who starved in Leningrad and Salonika, the children who hid in holes in the cliffs at Sebastopol and were buried alive by bombardment from the ships, the children who were torn in two at their desks when the bombs fell on the English schools, the children who drowned or died of exposure on life rafts on the Atlantic and Pacific Oceans or on the Black Sea, the children who were murdered to the very last one in the ghastly slaughter in Warsaw's ghetto, the Indian children who have fallen victims to hunger year in and year out—all of these were our children.

Europe's people dream of the ships that are to come. As they lie sleepless with hunger they see the great hulls loaded with bread and eggs and milk and fruit and meat. They see crates of concentrated fodder and seeds, chemical fertilizers, and farm tools. When they rise to another day of hunger they keep the vision before their eyes, and manage to keep on living in hopes of the realization.

One day in Greece the news suddenly began to fly around that the first relief ship from America was about to arrive. Everyone in Athens seemed to hear it at the same moment, and they climbed the heights overlooking the harbor of the Piraeus. They staggered to the top, and with them tottered the skinny children. From the hills they could see the great sweep of blue horizon, and they kept watch all day, till the sun began to set and they feared the ship would not come. "It was only a rumor," said some people. "You are foolish to wait any longer. There is no ship coming!" Why should they care about us over there in America? But the children believed. The children stayed, and kept their eyes on the horizon. And at last a smudge of smoke, and then a black dot . . . . and it grew bigger, and no one could doubt it was a ship. Was it the "Kurtulus," the relief ship from America? Yes, the name was plain to see as the vessel came into the harbor. And there rose an ear-piercing chorus of sobs and screams and wild laughter from the people on the hills. . . . . Today in Athens it is a common saying that the Athenians are going to put up a statue of gold on the hill over the harbor, a golden statue of the "Kurtulus."

I can see the children of Europe standing on the hills all along the shore from Spitzbergen to Crete. They are watching silently for the ships from across the Atlantic. The children of China and India stand on their shores and wait. The parents are waiting, too; they have heard on the radio about the food that is to come, the tons of wheat stored in New York awaiting shipment, the beef in Halifax, Philadelphia, Baltimore. They have listened to the broadcasts that tell of the dried milk and vegetables, the sugar, the chocolate, and they cannot quite believe in these things any more. But the children believe.

I can see my friend Gilberto Brugnoli, who keeps a milk store in Genoa. He hears the excited people talking outside the shop door. Ships from America, he hears. Food from the United States and Canada. He hears the bitter arguments and the despair of those who will not believe the report that the ships are coming that very day. Somehow I am sure Gilberto believes it. It is a long time since I have heard him set forth his faith in man, but I do not think he has lost it.

Gilberto leaves his store and climbs the steep stairs of his pink stucco house. His wife goes with him, and his daughter Lalla and the boy Amadeo. Up five steep flights to the attic storeroom, whose dusty windows look out to sea. The waves reflect their millions of little suns, glittering on the great vessels that come slowly in.

I can hear him say once more what he has said so many times in one way or another, "Today we are beginning all over again. Today is the beginning of mankind's new effort to have faith in itself. We've always failed up to now, haven't we, children? But look at the ships. Don't ever forget how we waited for them and hoped and believed we would not be forgotten. You, Amadeo, and you, my poor, thin Lalla, are going to inherit our old struggle to trust one another. Look at the ships, children, and remember this: As long as men can believe in men, there is still a chance for all of us!"

All children are our children. They shall inherit the earth.

The basic instinct to protect children, far more compelling even than the instinct to save our own lives, is dimmed and blurred by the sheer horrible vastness of the tragedy. A single child—let him be the poorest, the dirtiest, the most unpromising—suddenly toddles forward across a railroad track just as an approaching express train thunders around the curve. Not a man who sees it but springs to pull the little thing back to safety, every nerve, every muscle in his body acting on a basic instinct beyond his power to resist. Let a mother, any mother, see fire leaping out of the window of the room where her baby is sleeping. It takes as much strength in the bystanders to restrain her from rushing back into the flames to her certain death, as if she had suddenly gone mad. She *has* suddenly gone mad, helplessly insane in the power of an instinct so strong that it can no more be reasoned with than a hurricane or an earthquake.

Such is the irresistible power of the basic instinct of our race to protect our young from danger.

Yet when hundreds of thousands of children are in danger—they become statistics. ***—Dorothy Canfield.***

* Extracts from Chapter 26, *"They Shall Inherit the Earth,"* published by John Day Company, New York. Used by permission. Highly recommended for supplementary material for programs, 1947, *Of Such Is the Kingdom.* Price, $3. May be ordered through Publishing Houses. Give publisher in placing order.

HOME

IN MEMORIAM

Miss Jennie F. Brubaker, of Kennedy Deaconess Hospital, Havre, Montana, was stricken with pneumonia and passed away on September 22, 1946. She was a graduate of the Chicago Training School and had had two years at Garrett Biblical Institute. The thirty-three years of service given by this gentle and lovable woman were divided between Omaha and Rulo, Nebraska, and Havre, Montana.

Miss Helen Grace Murray, a deaconess, passed away in her sleep on September 27, 1946, at Tionesta, Pennsylvania. Miss Murray had served as editor of the *Deaconess Advocate* in the Rock River Conference, and had also worked in Providence, Rhode Island; Boston, Massachusetts; and New York, N. Y. From 1919 to 1928 her field of service was Mexico City and in Buenos Aires, Argentina. Her father said, "She was a born crusader for what she thought was right."

Miss Vera Duhigg, sister of Miss Ada Duhigg, died October 1, 1946, at Bingham Canyon, Utah. "Miss Vera," as she was known at Highland Boy Community House, will long be remembered by the people there for her eight years of faithful ministry as nurse.

Miss Marguerite Harrison, who resided at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, died very suddenly on October 16, 1946. She served as assistant kindergarten teacher at Folts Mission Institute, Herkimer, New York, from 1918 to 1927.

Miss Marian Grieves, a retired deaconess, died on October 21, 1946, in her own home, "Gladden," at Darien, Connecticut. After her preparation in the New York Training School, she served thirty-four years in New York City with the exception of two years in Troy Conference. Her last appointment, until her retirement in 1927, was Madison Avenue Church (now Christ Church), New York, from which her funeral service was held.

Miss Alice M. Barker, retired, living in the Deaconess Home at Concord, Massachusetts, died on October 26, 1946. A graduate of the New York Deaconess Training School in 1894, and of the New England Deaconess Hospital, Boston, Miss Barker served until 1929. Her appointments included three churches in New York City as well as churches in Schenectady and Saratoga Springs, New York; the New England Deaconess Hospital, Boston, and the Deaconess Home and churches in Providence, Rhode Island.

A NEW MINISTRY IN NEW MEXICO

The Community Center at Bisti, which is the extension work of the Navajo Methodist Mission School, Farmington, New Mexico, was begun during the summer under hard circumstances. The staff gave many days to the arduous work. Led by the superintendent of the school, Mr. Willard P. Bass, five boys and five members of the staff practically made by hand the incredible number of 17,000 adobe bricks out on the desert. That indefatigable couple, Dr. D. Clarence Burd, the director of religious education, and his wife, cooked for the crew under most primitive conditions. This in itself took considerable time as the cooking for a family varying from six to twenty-one had to be done in a barn and on a couple of kerosene stoves.

It is planned to have a small house for the workers at the Bisti Community Center, a garage, and a school building for the elementary grades. The house is now well under way and the garage is completed, but only the excavation and some foundation work has been done on the school building at this writing. Funds from the Crusade for Christ have been allocated for this important expansion.

In a very recent study of the conditions among the Navajo Indians, made under the auspices of the Home Missions Council, Miss Elizabeth Clark states that even in 1944 one-third of the Navajo families were living on incomes of less than one hundred dollars per person a year. As to educational facilities, there are no schools for 14,000 Navajo children. Bisti is being built to extend the work of our Navajo school.

SHADOWS ON THE WALL?

In our Pearl Street Community House, Youngstown, Ohio, we have a club called the Avatars. It is made up almost completely of veterans of World War II. These fellows "grew up in the mission" and are loath to leave it, so they meet in the gym every Wednesday night.

Last Wednesday night I was talking to one of their leaders as I put things in readiness for our regular Camera Club meeting.

"Years ago," Vincent said, "we had a boys' worker here whose name was Mr. Howard. He was interested in photography, and so taught a few of us how to develop and print pictures. I was very much interested in it and learned all that I could. Then when the war came, because I knew something of photography, I was placed in the photographic section of the engineers. You know, if you want to look at it that way, I may owe my life to Mr. Howard, because that skill kept me in the rear areas. Now I'm trying to get started in the photographic business. It all started at the mission."

Who knows how many times in past years, members of the staff, the women of the conference and all others who have had an interest in Pearl Street, have thought that the work they were trying to do was simply nothing more than making shadow pictures on the wall? Yet here is a life that is a testimony to the work of a Methodist institution. God alone knows how many lives are touched and healed each year by this great work.

"Inasmuch as ye did it unto the least of these my brethren . . . ." We need your help to help us to help them.

—Robert A. Uphoff, *Superintendent.*

TWO GIRLS FIND HAPPINESS

While walking down the street in a southern town, two sisters, Maggie and Cora, were admiring the many beautiful homes and wishing that some day they might live in a nice house. Maggie remarked, "We can't ever be that lucky as to live like people. We will just have to continue in our same little hut."

These girls' parents had passed away when they were very young—Cora, one year and nine months, and Maggie, one day old. When the mother became gravely ill and knew she would not recover, she summoned a neighbor and asked if she would rear her two girls. The neighbor readily consented although she had two children of her own. This

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neighbor adopted the two girls and provided for them in the very best way that she could.

The older daughter of this mother who adopted these children came to Cincinnati to live. Some years later, when Cora was sixteen, she came to Cincinnati and found employment and sent for her sister, Maggie, to join her there. Now Maggie and Cora are living in our lovely and comfortable Friendship Home. Since living in the home they feel it is a dream fulfilled, as they had long wanted a home of this type and their lives are now filled with happiness. Cora is attending school, while Maggie has a good job and is aiding Cora.

How happy we are to have a nice home like this.

—Miriam V. Ristine.

"I HAVE MADE A RECORD!"

"I have made a record in my family," a twelve-year-old boy said to the deaconess in charge of Wesley House activities in Knoxville, Tennessee, recently. "I am the youngest of seven brothers. All the others went to the reformatory for boys by the time they were twelve years old. I am twelve and haven't had to go."

This boy enjoys crocheting, in fact begged to be taught the stitches and was delighted when he learned that his work was to be placed on exhibit.

Wesley House intends to keep that boy so busy doing the right things that there will be no time left for him to get into trouble. We at Wesley House have a great opportunity to train children for Christian leadership.

The boys and girls of the various groups have done a great deal of craft work during the year. More than sixty articles, consisting of leather work, wood work, lustro-lace belts, crocheted purses, stenciled luncheon sets, and woven articles were exhibited at the Holston Conference in Chattanooga in March.

The work carried on in Wesley Settlement House has expanded rapidly during the past year. The well baby clinic has brought many mothers with their children to be examined and treated. Nutrition classes held by the nurses have made the mothers in the community conscious of the need of having the health of their little ones cared for, and they have learned more about how to feed and care for them at home. Hundreds of inoculations have been given children to ward off diptheria and other contagious diseases. Milk, tomato juice, fruit juices, and cod liver oil have been furnished mothers who could not afford these necessities for their children.

Many pale, weak children are growing into rosy-cheeked youngsters as a result of the continued co-operation of the nurses and mothers in the clinic.

The mothers are taking more initiative in their club work. Some plan games and parties, some have taken part in discussing current events and other interesting items from the daily press. More and more we are urging them to plan their own programs and other activities. They seem to be gaining confidence in their ability to carry on their group work.

The library has been used extensively all year. Many boys and girls search for articles to help them in their school work. High school students find helps for their school themes and other special assignments. Hundreds of magazines are distributed each month. These go into homes where they are read by most of the families in the community.

Supply department continues to meet a great need in the community. Clothes of every size are always needed. Many cans of vegetables and fruit, also milk and juices have been contributed by the Woman's Society of Christian Service of Knoxville. Fine boxes of supplies have been sent in by the Holston Conference women, all of which has helped greatly to replenish the supply closet.

Fifteen children have had kindergarten training during the past year. They love to come and can hardly wait for the door to be opened in the morning. Several children will enter public school in the fall much better prepared for school work since they have had two years in kindergarten.

The music club is very popular with the boys and girls. Many have advanced rapidly in their piano work. A study of the great composers has held their interest. Many fathers and mothers want to enter the class but there has not been room for them. Three of the pupils have played for church services and young people's meetings several times.

The church young people have been given a night once a week for recreation in the gym. Several girls who are students in the University of Tennessee have given volunteer services with this group and the Camp Fire Girls. They have had a fine influence on our work. The Blue Birds, composed of girls from seven to nine years of age, have had good leadership from one of the large churches in the city. Their craft work and recreation have been most interesting and helpful.

—Nettie Stroop, *Head Resident.*

"FOR MY GOD AND MY NEIGHBOR"

According to Miss Marie Hoge, kindergarten director at the Church of All Nations, Los Angeles, the influx of Negroes into the neighborhood served by the church has brought a number of trained social workers and teachers who have aided greatly in mutual understanding. "I do not think to what race I belong," one told Miss Hoge. "I think of myself as an individual with a life to live for my God and my neighbor."

Some remark was made concerning the appearance of a Negro child. "She can't help her face," answered a Mexican child. "That's the way God made her."

During the early months of the war when many Japanese children were evacuated, an Indian woman ventured: "I do not see why they had to go; they were the best neighbors we had."

During recent months Miss Hoge reports that the medical clinic has been able more nearly to meet the needs of the children in preventive work, in providing dental care, and also to give more thorough health check-ups than were previously possible, with more adequate follow-up treatment and instruction.

"At the close of the war we expected a great exodus," says Miss Hoge. "But so far there is no more shifting than usual, probably because jobs are still available and the housing situation critical. We look forward to continued happy interracial relationships as we and our young and old constituents endeavor to demonstrate the art and the privilege of daily Christian living."

—Sarah Elisabeth Evans (Mrs. John Kenny).

IN MEMORIAM

Helen Grace Murray, retired, who had served in Mexico and Argentina, died in Tionesta, Pennsylvania, September 27, 1496.

RECENTLY RETURNED FROM

CENTRAL CONGO—Lorena Kelly, Mooresville, North Carolina.

MEXICO—Ethel Thomas, care of F. W. Schiller, Lebo, Kansas.

CHINA—Blanche Apple.

RECENTLY LEET FOR

ARGENTINA—Ulla Person.

BURMA—Mabel Reid.

INDIA—Leola Greene, Florence Masters, Kezia Munson, Kathleen Norris, Adis Robbins, Mildred Wright.

KOREA—Alice Appenzeller, Anna B. Chaffin, Ada Hall, Clara Howard, Ada McQuie.

PHILIPPINES—Hazel Davis.

CHINA—Uniola Adams, Celia Cowan, Edith Fredericks, Martha Graf, Pansy Griffin, Irma Highbaugh, Luella Koether, Louise Killingsworth, Mathilde Killingsworth, Mary Frances Reed, Gusta Robinett, Myrtle Smith, Ellen Studley, Mary Winn, Mabel Woodruff.

JAPAN—Myra Anderson, Barbara Bailey, Gertrude Byler, Lois Cooper, Olive Curry, Charlie Holland, Mary McMillan, Anne Peavy. Azalia Peet, Bertha Starkey, Dora Wagner.

FROM LAURA HAYGOOD NORMAL SCHOOL, SOOCHOW, CHINA

This year Laura Haygood Memorial School has been made the recipient of an honor, a privilege, and a responsibility. We have been officially designated by the Provincial Bureau of Education as the normal school for the training of teachers for the kindergarten and nursery schools of the province. When you consider that we are the only Christian and the only private normal school that has been allowed to continue, you will understand how happy we are to have this recognition, and to have the privilege of giving Christian training to the future teachers of these widely scattered schools. This move on the part of the Educational Bureau trebled our student body in that department and also our headaches, for in August we had to get the primary school repaired and to speed up the making of desks, dining tables, and stools. We were afraid that all students would have to sleep on the floor, when at the last minute we succeeded in buying two hundred army cots. An even more urgent problem was the securing of a specialist in kindergarten education. Here again God answered our prayers, and we were able to borrow Miss Elizabeth Hobart from the North China Conference for the year. We realize that this is only temporary as Miss Hobart is urgently needed for women's and children's work in the North, so we present this as our most urgent need for next year.

EXCERPT FROM LETTER OF ROSA MAY BUTLER, McTYEIRE SCHOOL, SHANGHAI

The high school and two primary schools have a total enrollment of over 1,800—the largest in the history of the school. Packed classrooms and dormitories are characteristic of all schools out here. Our greatest danger is that we have so many students with an inadequate number of trained teachers that we can do only a mediocre job of teaching them. My deepest impression after two months

FOREIGN

back is the terrific need for more trained Christian workers, which means *more missionaries.* It is only as we get more missionaries to help in the training of more Chinese workers that the vast needs of this great country can be even touched. I wish it were possible to "stump" the country at home and appeal to Christian young people to become missionaries. Somehow, I feel if they could only *know* the need and the challenge of being a missionary they would respond and would ever bless whatever influence led them into such a work. There is nothing to compare with it—of this I am convinced—if one's chief desire is to spend one's life where almost daily you can know that it is counting for Christianity. Not since I came to China twelve years ago have I known such eagerness on the part of Chinese young people to know about Christianity. Several times have former McTyeire students told me of the interest in Christianity among students of government universities. During the war our Chinese co-workers have done a magnificent job. But because their task was too great for the trained personnel available, religious instruction has been somewhat neglected. And now we missionaries return to a generation of students who know appallingly little about our religion even when they profess to be Christians. The opportunity is so vast and we who are here are so few that our limitations of time and strength prohibit our doing even a fraction of the religious work which the students want and are asking for. You at home will have to present to your young people the needs for teachers of music, English, home economics, physical education, for rural workers, for religious education workers in churches, for nurses and doctors—the list could go on and on. But above all do we need people with such a vital Christian experience to share, that as they do the above mentioned tasks those with whom they work will catch the spirit and essence of the religion of Jesus Christ.

INDIA

Isabella Thoburn College celebrated its Sixtieth Anniversary with many festivities over the week end of November 8-10, 1946. Old students and friends came with their gifts to the Thanksgiving service on Sunday morning, making a thank offering of 7,000 rupees for the college auditorium building fund.

Among the distinguished alumnae was Rani Maharaj Singh, whose husband is a member of the Indian delegation to the United Nations Assembly. In the attached picture she is seen signing the jubilee record book. With her is Miss Sarah Chakko, president of the College.

Allie M. Bass, who is critically ill, returned by plane from India, November 24. Bishop Clement D. Rockey accompanied her. After three weeks at the Methodist Hospital, Brooklyn, New York, she has gone to her sister's home at 4946 Broadway, Sacramento, California.

AFRICA

Miss J. G. Rudd, Inspector of Industrial Education in Southern Rhodesia, has written a most favorable account

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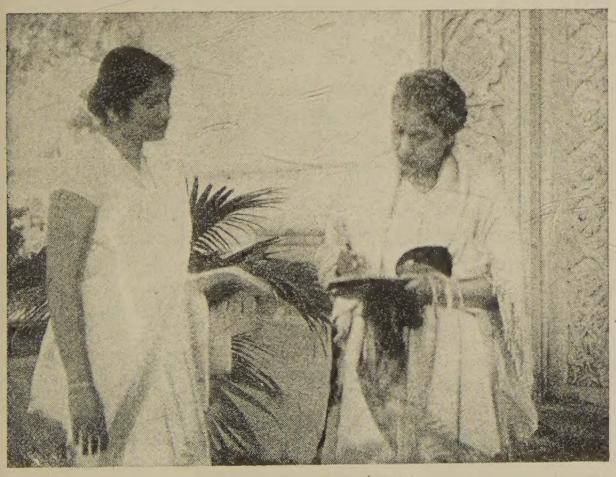
of the work at the girls' school at Mutambara. In conclusion she says:

"Miss Tubbs has been in charge of the girls' work ever since I first came to Mutambara, nearly sixteen years ago, and I should like to place on record every appreciation of the excellent work Miss Tubbs has done and of the very ready help and co-operation she has always given me. Not only has Miss Tubbs pulled up the work of the girls at Mutambara, but she has created a very happy, contented, and healthy spirit among the pupils and teachers. Miss Tubbs has done excellent work in every way but I must pay special tribute to the gardening work which, as far as girls are concerned, is second to none in the colony."

LATIN AMERICA

The second International Congress of the Methodist Women's Confederation of Latin America was held in Santiago, Chile, September 17-21, 1946. From Argentina came a numerous, live delegation headed by Senora Emmy de Gattinoni, who was later elected general secretary of the Atlantic Area. From Uruguay, crucible of democracy, came a delegation so co-operative that it proved one of the most constructive factors in the congress. From Peru came two of the most interesting women in the group. Bolivia sent two delegates, one a recent graduate of the Union Theological Seminary in Buenos Aires and the other out of the heart of the Aymara Indian work to which she has dedicated her life with utter abnegation. Because of distance, no delegates came from Panama, Costa Rica, or Brazil, but the women of these republics sent cordial greetings and assurances of co-operation. . . . . Many prominent Chilean women, not members of The Methodist Church and some of them Catholic, visited the congress, including a noted lawyer and writer and the national president of the W. C. T. U. . . . . Probably in no other country of South America would it have been so easy for the congress to use the radio, but daily women from Argentina, Uruguay, and Chile broadcast, without any restrictions, news of the congress and its aspirations.



Rani Maharaj Singh signs jubilee record book as Sarah Chakko, president of Isabella Thoburn looks on

Bennett Junior College in Rio is the first school in South America to be accredited by the American Association of Junior Colleges in the United States.

Miss Rosa Romano, graduate of Bennett Junior College in the Department of Pre-School Education and Kindergarten teacher in Colegio Isabela Hendrix, Belo Horizonte, has been granted a Crusade Scholarship. She began in January a two-year course in pre-school education at George Peabody Teachers' College, Nashville. Miss Ruth Bender, graduate of Bennett Junior College in the Department of Social Work and an assistant at the People's Central Institute in Rio, has also received a Crusade Scholarship and will begin study at Scarritt in September, 1947.

Miss Lena Knapp arrived in Buenos Aires in late December after a profitable trip through Mexico, Costa Rica, Panama, Colombia, Ecuador, Peru, and Bolivia. As a representative of the Union Theological Seminary in Buenos Aires, where she is on the faculty, she studied the need for young leaders in the national churches and presented the opportunities for study at the Seminary.

THE PHILIPPINES

The following from Mrs. Otto H. Hauser, of Manila, indicates how seriously Filipino Methodists take the World Federation of Methodist Women—

"A good beginning has been made in organizing a Woman's Society in all our local churches. We hope to have this completed by the time the annual conferences meet next March.

"Two districts are doing unusual things. Nueva Vizcaya excels in Supply Work, their project being to give certain supplies to three Manila institutions—Harris, Mary Johnston, and Union Theological Seminary. Among the gifts are brooms, fruit, chickens, vegetables, and eggs. In some societies these were 'first fruits' from their gardens, the gifts of people who gave what they had.

"Isabela District has written for advice regarding taking on a dormitory project in a high school center. The deaconess there would be in charge, and the societies would give them their financial start. I'm proud of their initiative. If it materializes it will be another fine opportunity for evangelism.

"Harris Memorial Training School has a plan which, as far as I know, is unique in the World Federation. It has a class in Woman's Society of Christian Service work. Miss Evans has given me the honor of teaching the girls (Juniors and Seniors), thirteen in all. During the first semester we studied the general set-up and program of the society, memorizing the purpose, learning the procedure of how to organize, how to conduct a meeting, duties of officers, etc. At the beginning of the second semester we organized as a society and will give them a chance to put into practice what they have learned. Each girl has an office and every student is a member.

"Our Conference Program Committee has prepared materials for January to June, and the Literature Committee has written a simplified guide which is being translated into at least two dialects. Before the end of December we expect to have sent Miss Gibson our World Federation dues. One of the things we'd like to know is how to establish contact with other societies of the Federation. Filipino women want to take their place in the active list of Methodist women around the world."

SEEKING TO BE

By **BENJAMIN E. MAYS**

Races sing together in the choir at Headquarters Building

THE MAIN THING to consider in seeking to be Christian in race relations is whether or not one actually believes in the principles of the Christian religion. Does he believe in the kind of God portrayed in the Gospels? Does he believe that God is the author of all life? The Father of the human race? Does he believe that all men are brothers in God? Does he believe that each individual soul is of intrinsic worth and value? If one can give an affirmative answer to all these questions, then it is not difficult for him to be Christian in race relations. If he cannot answer these questions affirmatively, he believes in no God at all or he believes in a class or racial God; or he believes in a God void of purpose for man and void of purpose for the world; certainly, a God void of the superpersonal traits which the Christian attributes to God.

The foregoing statements are predicated upon the conviction that there is no conflict between belief and action, that one cannot believe in something without acting on that belief and the further conviction that we believe only the things that we act upon or do something about.

I hear someone retort by saying that one may be in an environment wholly or partially hostile to his beliefs and that he can believe something which he cannot act upon. This is a valid criticism of the thesis advanced here. One must not only confront the customary behavior of his immediate environment as supported by the mores, but he may even be coerced into doing things quite contrary to his beliefs. But if such is the case, in order for him to maintain integrity of soul, he must, however mildly, protest doing that which is contrary to his better self. In words, written or spoken, in deeds, or in vigorous thought, one's actions must support his beliefs. It is even safe to go further. We believe only the things which we do or act upon. It is psychologically impossible to believe anything strongly and never express that belief in action. Perhaps it should be said at this point that when we speak of belief we mean more than intellectual assent. Real beliefs carry with them convictions and convictions carry with them action. A man who is not an astronomer may give only intellectual assent to the idea that the sun is 93,000,000 miles from the earth. This belief about the sun and its distance from the earth is not emotionalized and the average person puts forth no special effort to do anything about it. But the woman who believes that her child is not well or is in physical danger will put forth every sacrifice to save the child. The boy who believes that a college education is essential to success or more complete living will make sacrifice after sacrifice to obtain a college education. The patriot who believes that his country is in danger will die on the battlefield in an effort to protect his country. The driving power behind all action is deep-rooted belief. There is no dichotomy between belief and action. They are one.

Our attitudes and behavior in race relations portray rather accurately our beliefs and convictions about race and our beliefs and convictions about the Christian religion. And it is in the area of race where one's Christianity is most likely not to function. And this is true in part because it is here that our beliefs are most distorted and twisted and our emotions most deeply associated with our distorted beliefs.

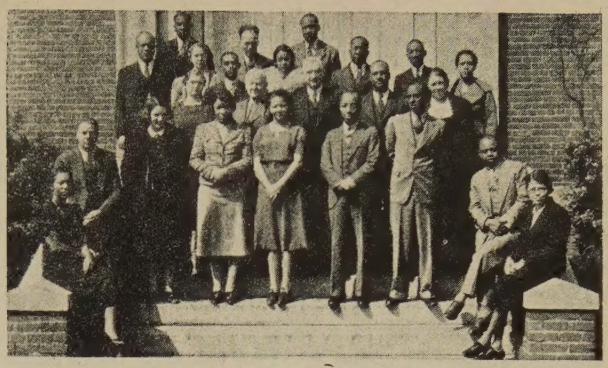
The most conspicuous example in the area of race is the Negro. The belief has existed so long, supported by law and custom, the written and spoken word, that Negroes are not actually and not potentially the equal of white people, that it is almost absolutely impossible for Negroes to be treated in every particular as first-class American citizens. It is almost impossible for white people to treat Negroes as such and it is almost as difficult for Negroes themselves to treat each other as first-rate American citizens. The way white people treat Negroes reflects their beliefs about Negroes and the way Negroes behave toward white people reflects in turn their beliefs about whites. The Negro is likely to commit the error of believing that all members of the dominant group hate him and want to keep him down.

Every southern state that segregates in travel says in its law that the accommodations must be separate but equal. But they are seldom equal. In fact, the accommodations, under segregation, can never be wholly equal. They can never be consistently equal

HRISTIAN IN RACE RELATIONS

because the belief that supports segregation is a belief that Negroes are inferior and he who believes in the inferiority of a people can never treat that people as Christianly as he does a people about whom he entertains no such beliefs. Negroes and other minority groups may be, and often are, just as unchristian in their attitude and behavior toward white people. Their attitude is likely to be one of hatred, revenge, retaliation, and universal distrust. It all adds up to saying that it is hard to be Christian in the area of race.

One thing the Christian must keep forever in mind: he is not wholly a slave to his environment. There is a tendency to excuse ourselves for falling below the Christian requirements on the ground that man is a creature of his environment and that it would prove suicidal, socially, economically, and politically, if one should act contrary to what most people believe and do. If there is any one sure conviction of Christian teaching it is the fact that the Christian not only can rise above his environment but that he can transform it. The story of every truly converted man in Christian history from Paul's conversion up to the present moment proves conclusively that man can break with his environment, can forsake old habits, can cut the chains that bind him to the mores of society, and can set in motion a spirit that will create a new order. When he does rise above his environment or break with old habits and customs out of loyalty to a higher order, the ultimate outcome is good. If the Christian has faith and is willing to trust God, if he gives his allegiance to the world that ought to be, he usually finds himself landing on higher ground here and now. In scores of instances where progress for the benefit of all mankind has been made, it has been made only when someone dared to prove loyal to a greater good than the good currently practiced. This can be proved again and again in all areas of life. Transformation may not always be immediate. It may come within a short time and it may be continuous throughout the centuries. Harriet Beecher Stowe, Henry Ward Beecher, Frederick Douglass, and others helped to transform a slave society into a free economy. Men like Roger Bacon and Charles Darwin rose above their immediate environment and contributed mightily toward the creation of a new world through science. The prophets of Israel have transforming influence



Faculty Paine College, Augusta, Georgia

after twenty-six or more centuries. Jesus is more potent now than he was nineteen centuries ago. If bad men can change the world for evil purposes, certainly the Christian can transform it for good purposes.

The Christian Is Responsible

The Christian must also keep in mind the fact that he is a citizen of two worlds and that his ultimate loyalty and allegiance is to God. In the final analysis, the Christian is accountable only to God and, if accountable to God, he is not a slave to his environment. A Christian is not bound to believe every lie that is told about Jews. Even though every member in his household may believe it, the Christian does not have to believe it. He can study and find out the truth about Jews. He can seek to know some Jews personally and establish friendship with them. He can in his own way, by action, words, and pen, refute the unfair things that are frequently said about Jews. Despite Jim Crow, segregation, and discrimination which he meets almost incessantly, the Negro Christian doesn't have to hate white people. Even when he piles up evidence upon evidence to prove that efforts are being made to keep him a second-class citizen, it isn't foreordained of God that the Negro Christian has to nurture rancor in his heart and hate in his soul. He can rise above hate. The white Christian doesn't have to believe the propaganda that in order for the white race to be prosperous, socially respectable, economically secure, and politically free, the Negro must be kept down, segregated, lynched, discriminated against in education, in industry, in politics, in government, and in life generally. He can find out the truth about the Negro. He can know what science says about race. He can learn what the Christian religion says about race. He can know what the Federal Constitution records with respect to equality of opportunity for all. The white Christian doesn't have to bow to prejudice of this kind. Once discovering the facts, he can order

(*Continued on page 13*)

ANTHROPOLOGY GOES TO CHURCH

By **ELIZABETH NIXON**

At a recent Town Hall meeting in New York, Frank Sinatra received a citation for his work in improving race relations in America. Mrs. Eleanor Roosevelt spoke of "The Hope of the American People" for solution of their race problems.

A third speaker may not have been quite so familiar to some in the audience.

"Who's she?" we may imagine a bobby-soxer in the back row whispering to her neighbor.

"She's an anthropologist."

"Anthro— what?"

"Anthropologist."

"She studies animals?"

"No, silly. She studies people."

We may consider this an excellent capsule definition of anthropology, a science of man in relation to his environment, social relations, and culture. Today it is shedding new light on many phases of our lives. For instance, there is the conscientious social worker who was much disturbed about one of her families because most of the money given to them for food was being spent for salt. Before it was decided to stop their allotment, she consulted an anthropologist.

"Is the family Italian?" he asked.

"Yes."

"Do they come from such-and-such a town in Sicily?"

"Why, yes."

From then on it was simple. The anthropologist explained that in that Sicilian town it was believed that spreading salt along the walls and around doors and windows drives away bad luck. Since the husband of the family was in jail, one child very ill, and the mother recently discharged from her job, there seemed to be a direct connection between these misfortunes and the large purchases of salt. When a new position was found for the mother, medical help provided for the child, and a parole later secured for the father, the grocery bill told the tale: a ten-cent box of salt served the family's needs for weeks!

This is a very homely illustration of how anthropology is put to work. The young woman sharing the Town Hall stage with Frank Sinatra and Mrs. Roosevelt was Ethel J. Alpenfels, one of today's leading anthropologists. Backing up her arguments with scientific facts and figures, she is a front-line fighter in the battle for better race relations.

The church is keenly interested in what the anthropologist has to say, particularly with a bearing on this matter of race. The Friendship Press has just published a pamphlet by Miss Alpenfels titled *Sense and Nonsense About Race.** In it she gives straightforward answers to questions commonly asked about race, questions which arise day after day to perplex and disturb many people in our churches. Her pamphlet is a must for serious study on the 1946-47 home mission study theme, "The Christian and Race." It is one of three Study and Action Pamphlets published this year by the Friendship Press. The other two are, *Seeking to Be Christian in Race Relations,** by Dr. Benjamin E. Mays, and *Know—Then Act,** by Margaret McCulloch.

Ethel Alpenfels is not a scientist who exists in the rarified atmosphere of theory. She was the only woman member of a group of six sent by the Rockefeller Foundation to study the Modoc Indians on the Klamath reservation in northern California. She has edited some million words of anthropological data for the *Encyclopedia Britannica.* She has taught in a mid-western college and still teaches a home-study course for the University of Chicago; her students live all over the world.

These down-to-earth experiences have convinced

CORRECTION—1947 CALENDAR

Woman's Society of Christian Service

In error, the 1946 Week of Prayer projects were listed in some of the early calendars which came off the press. Should readers have this early issue, please make the following correction on page 20.

1947 WEEK OF PRAYER

Projects for Leadership Training

A new Dormitory for Scarritt College for Christian Workers, Nashville, Tennessee

A new Library for the National College for Christian Workers, Kansas City, Missouri

The Methodist Institute, Ribeirao Preto, Brazil

Hwa Nan College, Nanping, China

My Love Gift.....$_____

Miss Alpenfels that anthropology must not be confined to the classroom. Its discoveries ought to be translated into work-a-day language so that they can be part of our lives, from the cradle to the grave.

"A lot of people think anthropology is an abstract study of the common origin of man, but it is much more than that," she says. "It is concerned with the common brotherhood of man, and that needs to be taught all through life!"

Today, as a staff member of the Bureau of Intercultural Relations, she has an intimate knowledge of the anatomy of prejudice. She has carried her crusade to church, school, and community groups from Denver to Boston and from Duluth to Wichita. She has worked in centers of racial tension all across the country. In one town where she visited, the high-school principal proudly announced that his son and all the other high school boys were carrying blackjacks to "keep the Mexicans in line." In another city where high school students had been active in fostering race riots, a group of five hundred parents were found to be responsible for the trouble.

"You can see," she says earnestly, "why I am so concerned that parents become interested in better race relations. The church is the best organization in any community for reaching parents. Latest studies reveal that the greatest growth of prejudice takes place between six and sixteen years of age. But a more significant discovery for churches is that whereas we used to think that our prejudices were set by the time we reached eighth grade, we now know that we are always increasing or decreasing our prejudices. They are never static!"

Miss Alpenfels knows, too, the effects upon minority groups of tension, anxiety, and discrimination. In times when food and clothes, jobs and houses are scarce, fear that there won't be enough to go around breeds discrimination against the groups least able to exert pressure in their own behalf. The result is mutual distrust, more fear and more discrimination, all resulting in the paralysis of prejudice.

"The need for economic security and the peril of competition for jobs are basic problems," said Miss Alpenfels in a recent interview. "We simply must study these problems, face them, and set about solving them. I think the church and the school have the greatest responsibility and opportunity to begin educating for the fifth freedom—freedom from prejudice. Prejudice is charged with emotion. No anthropologist thinks that facts alone will change a situation, but people who have the facts are better able to think things through than those who allow themselves to be stampeded by their emotions.

"The church, more than any other single organization, is in a unique position to do constructive work. Its educational program serves everyone, from children to adults. It is in a position to carry on programs of specific action. The school and other community agencies, you see, must work through the community, but the church can move out ahead by itself—if it will.

"The church is a bulwark of America's moral and ethical leadership. It must be aware of the need for realistic action rather than theory if it is to maintain this leadership. Shall we say, it must 'practice' as well as 'preach'? More and more ministers really are leading their congregations in practical activities to improve race relations in their communities. Church groups are recognizing problems where they never dreamed problems existed; they are increasingly anxious to do something about them.

"After every speech I make in a school, community group, or church I have a question period. I find that for the most part children reflect the opinions of their parents and ask the same questions, a little differently phrased. Increasingly, in every group, the main question is: 'What can we do about race relations?'

"The problem is pressing. The church should be taking the lead in all communities, not just in some. Many people have thought that race problems existed only in the larger cities. Nevertheless, every church group would do well to investigate thoroughly its surroundings. Every community, every church has work to do.

"Yes, anthropology has gone to church." Miss Alpenfels smiled. "Remember—it's another case of science and religion working together to promote the brotherhood of man."

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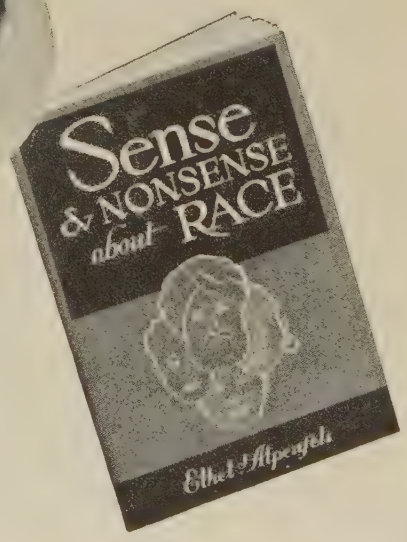
* Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. Price, 25 cents each.

Miss Ethel J. Alpenfels, author *Sense and Nonsense About Race*



As Liberia Nears Its Centennial

By **BISHOP WILLIS J. KING**

In 1947 the Republic of Liberia will celebrate the one hundredth anniversary of its establishment as an independent nation.

It is a distinct and noteworthy achievement that this little nation, set up and operated by former Negro slaves from America and their descendants, should have been able to maintain itself for so long a period. All right-thinking Americans will be proud of this achievement, for the little country was sponsored by a number of American agencies from the beginning of its development, and it has always had the moral support and good will of the American government.

No agencies in America have been more interested in Liberia than the American churches, and no one of these more than The Methodist Church. The Methodist Church, through the former Missionary Society, began work in Liberia in 1833. Liberia was its first foreign mission field, and Melville B. Cox its first missionary. Through all the years since that early date; Methodism has kept its connection with the Liberian field.

It should always be borne in mind that the Methodist movement in Liberia was begun by the early Negro colonists themselves, and all through the years they have had considerable responsibility for the maintenance of the work. In the early 1930's the Liberian Methodists were thrown completely on their own support, except for assistance given to such institutions as the College of West Africa, the Ganta Mission, and one or two projects on the Kru Coast. Despite their desperate poverty, these Liberian Methodists, both "civilized" and "native," have carried on uncomplainingly, keeping The Methodist Church as one of the two outstanding church agencies in the country. The Liberians are, therefore, not without experience in self-support.

Despite the loyalty and sacrificial devotion of this group, The Methodist Church, along with other Protestant groups, has tended to decline in strength—as has the whole civilized element in the Republic—because of its failure to bring fully into its institutional life the aboriginal population of the country. These people, numbering 1,500,000 to 2,000,000, constitute the vast majority of the population, and are the potential workers for the future development of the country. They must be civilized and Christianized and become a vital part of the life of the nation, both church and state, if the country is ever

Bishop Willis J. King of Liberia

to realize the dream of its founders. The Methodist Church, as one of the earliest and indigenous uplift agencies in the Republic, cannot escape its responsibility for giving this little nation its moral support and wisest type of assistance at this time when it is at the crossroads of its national existence.

In the judgment of this writer, this assistance can best be given in a variety of ways. First of all, it will seek to change their perspective. Instead of looking to America, either for financial help in the old way, or for additions to their population, they will be led to realize that their help must come, primarily, from themselves and their own resources. Just as the American forefathers came to our land, and, by dint of their sweat and toil, have developed it into the greatest country in the world, so must Liberians develop their country by their sweat and toil. Again they must be led to see that the increase in manpower, which all thoughtful Liberians recognize that the country needs, must come from their own aboriginal population instead of from America, or from any other country outside itself.

The Liberians must be led to see that the aboriginal element is the hope of the country. The descendants of the colonists, as such, will inevitably decrease, while the aboriginal element will increase. The great contribution of the original settlers and their descendants will be that they are the leaven which will leaven the whole lump. With this as their ideal, they must be led to see the wisdom of pushing both the church and other civilized institutions back from the coast to the hinterland and bringing these blessings to their neglected brethren.

It is in this lifting of their horizons that we

can contribute most largely to the extension of Methodism in Liberia. They will, of course, need some financial assistance because they are still very poor. The minimum salary paid pastors is $100 a year. Unfortunately, this is too frequently the maximum salary. The average pay of public school teachers is about $15 a month the year round. Government workers will still need our financial assistance to develop buildings and equipment necessary to do the kind of religious and educational tasks which must be done, even among the aborigines. But they need most to get the vision of the field in their own land, white unto harvest, and the recognition that it is primarily their task.

It was this conception of their responsibility for the extension of the work of the Chrisian church into the hinterland which moved the Liberian Annual Conference of The Methodist Church to establish a Conference Board of Missions and Church Extension, with a full-time executive secretary who will promote the hinterland project. An initial sum of approximately six thousand dollars was raised by the Liberian Methodists themselves. Their immediate objective will be the establishment of a central mission station at Gbarnga about 150 miles north from the coast, on the new highway being built by the Liberian Government with the assistance of the American Government. This will be a connecting link between our work on the coast and the splendid Ganta Mission.

Out from this central mission, North and South, East and West, will be set up smaller mission stations, schools, and other types of welfare agencies for the smaller villages. Wherever possible, there will be co-operation with government as well as private agencies, with a view to serving the whole community, with as little of duplication of effort and overlapping as possible. The churches, while under the supervision of the Methodists will, as far as possible, be operated as community churches. The schools and social service projects will be definitely community projects.

There is an urgent need for trained and consecrated individuals from America who will help to prepare local leaders to carry forward the work when our definitely missionary task has been completed. Liberians themselves must ultimately take responsibility for their own development as a Christian nation. Our task is to help them to help themselves.

Chair Caning in Liberia

SEEKING TO BE CHRISTIAN IN RACE RELATIONS

(*Continued from page 9*)

his life progressively in the light of truth. A Christian in business does not have to cheat and steal. He does not have to exact unfair profit. He does not have to horde his money when good causes cry out for support. He does not have to discriminate against races in his employment. A politician does not have to run for office on an anti-Negro platform.

In all of these areas the Christian cannot excuse himself by saying, "I cannot go against tradition, I cannot buck the mores, I cannot jeopardize my political, social, or economic future." None of these arguments will suffice. The true Christian is a citizen of two worlds. He must not only answer to the mores, but he must give an account to God. And with God's help he can be loyal to the highest and to the best that he knows.

Miss Elizabeth Kilburn

Miss Elizabeth H. Kilburn, missionary of The Methodist Church to Japan, died in Philadelphia, Pennsylvania, on December 20, 1946. She had been injured in Japan some months ago when she fell from a train. After the accident she had been treated in an American army hospital in Tokyo and returned to her missionary work.

Miss Kilburn refused to leave Japan in the days just prior to the war between Japan and the United States. For a year after Pearl Harbor she was given freedom and served on the staff of Aoyama Gakuin as an instructor in English. Later, however, she was interned in a Catholic mission compound in Tokyo. During an incendiary raid upon Tokyo, the camp was burned, but Miss Kilburn escaped. After her liberation she resumed her teaching at Aoyama Gakuin.

Born in Philadelphia on August 4, 1889, Miss Kilburn was educated at Drexel Institute, Kennedy School of Missions, Columbia University, and Temple University. She first went to Japan in 1919 and served in evangelistic and social service ministries in Kumamoto, Sendai, Sapporo, and Hakodate.

Honor Roll

THE FOLLOWING list shows the names of the local secretaries of Literature and Publications and the societies which have achieved the objective of a twenty-per-cent increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Any secretary whose organization has qualified for this list and whose name does not appear, will be listed in the March issue.

ALABAMA—Mrs. J. M. Stallworth, Beatrice Church, Beatrice, Ala.

BALTIMORE—Mrs. Walter Firzel, Frostburg Church, Frostburg, Md.; Mrs. D. R. McMaster, Overlea Church, Baltimore; Mrs. William A. Matthews, St. John's Church, Baltimore.

CALIFORNIA—Edna E. Lehfeldt, First Church, Livingston, Calif.; Lucy D. Wright, Glide Memorial, San Francisco.

CENTRAL KANSAS—Mrs. W. W. Beggs, Ensign Church, Ensign, Kans.; Mrs. L. Bernice Case, St. Francis Church, St. Francis; Mrs. Ralph Cooke, Beloit Church, Beloit; Bessie M. Gross, Colby Church, Colby; Mrs. Will Hammond, Great Bend Church, Great Bend; Mrs. L. E. Walter, Lewis Church, Lewis.

CENTRAL NEW YORK—Florence F. DeWitt, Troy Church, Troy, Pa.

CENTRAL TEXAS—Mrs. Hal Cherry, First Church, Ft. Worth, Texas; Mrs. Clifford Ekholm, St. Mark's Church, Ft. Worth.

COLORADO—Mrs. D. A. Holaday, Warren Church, Denver, Colo.

DETROIT—Mrs. Lelia Oelke, Nardin Park Church, Detroit, Mich.

EAST OKLAHOMA—Mrs. H. C. Dobyns, Stigler Church, Stigler, Okla.

ERIE—Mrs. Roland Hamilton, Parker Church, Parker's Landing, Pa.

FLORIDA—Mrs. J. M. Ethridge, First Church, Haines City, Fla.; Mrs. Eugene C. Few, Riverside Park Church, Jacksonville; Mrs. F. M. Lineberger, Lake Shore Church, Jacksonville; Margaret Moore, Winter Park Church, Winter Park; Mrs. Lillian Rickenbrode, Lake Alfred Church, Lake Alfred; Mrs. J. H. Sappington, Havana.

GENESEE—Miss Mary E. Bodine, Clarence Church, Clarence, N. Y.; Mrs. Wm. Fuilmer, Savona Church, Savona.

HOLSTON—Mrs. James I. Russell, Lincoln Park, Knoxville, Tenn.

IDAHO—Mrs. F. C. Forster, First Church, Pocatello, Ida.; Mrs. Mabel Hart, Vale Church, Vale, Ore.; Mrs. Pearl M. Simmons, Trinity Church, Idaho Falls, Ida.

ILLINOIS—Mrs. Earl W. Bennett, Mt. Sterling Church, Mt. Sterling, Ill.; Mrs. R. P. Bonynge, Orion Church, Orion; Mrs. John Compton, Newman Church, Newman; Miss Alma E. Gardner, Beason Church, Beason; Mrs. Otto E. Henry, Winchester Church, Winchester; Mrs. Richard Muhleman, Cornell Church, Cornell; Mrs. Helen Sheldon, Wellington Church, Wellington; Mrs. Elton Shute and Mrs. Cecil L. Stumpf, Beardstown Church, Beardstown; Mrs. Carl Zander, First Church, East Peoria.

INDIANA—Maud G. Harrell, Mt. Etna Church, Huntington, Ind.; Mrs. Robert Speer, Wesley Chapel, Orleans; Mrs. Thelma Walters, Freelandville Church, Freelandville.

IOWA-DES MOINES—Mrs. Roy E. Bailey, Selma Church, Selma, Iowa; Mrs. W. I. Eggleston, Fremont Church, Fremont; Mrs. Ralph Hall, Franklin Church, Franklin; Mrs. Sadie Kutz, First Church, Knoxville; Mrs. W. E. McCullough, Collegiate Church, Ames.

KANSAS—Mrs. A. Otis Beach, Oakland Church, Topeka, Kans.; Mrs. W. B. Chubb, Highland Park, Topeka; Mrs. E. S. Daniel, Blue Mound Church, Blue Mound; Mrs. Clyde D. Heer, Washington Avenue Church, Parsons; Mrs. G. M. McIntosh, Cherokee Church, Cherokee.

KENTUCKY—Mrs. E. Hampton, Milton Church, Milton, Ky.; Mrs. L. M. Rogers, Louisa Church, Louisa.

LEXINGTON—Ray Puryear, Simpson Church, Indianapolis, Ind.; Mrs. Lawrence Smith, Asbury Church, Lexington, Ohio

LITTLE ROCK—Mrs. J. E. Stewart, Warren Church, Warren, Ark.

LOUISVILLE—Ida Mae Hoskinson, Constantine Church, Constantine, Ky.; Mrs. H. P. Wigginton, Mt. Washington Church, Mt. Washington.

MEMPHIS—Mrs. R. H. McAdam, St. Luke's Church, Memphis, Tenn.

MICHIGAN—Mrs. G. M. Baitinger, Coloma Church, Coloma, Mich.; Mrs. M. C. DeFouw, Second Street Church, Grand Rapids; Mrs. Florence Hedberg, Plainfield Avenue Church, Grand Rapids; Mrs. Louis Walsh, Grand Haven Church, Grand Haven.

MINNESOTA—Mrs. A. C. Bolz, Lydia Church, Jordan, Minn.

MISSISSIPPI—Mrs. Lena E. Bell, Pelohatchee Church, Pelohatchee, Miss.

MISSOURI—Mrs. Harry Cooper, Ilasco Church, Hannibal, Mo.; Mrs. John Coults, Smith Chapel, Fayette; Mrs. L. L. Hawthorne, Stanberry Church, Stanberry; Mrs. Earl Henderson, Maryville Church, Maryville; Mrs. Francis Hunt, Hamilton Church, Hamilton; Mrs. O. D. Kent, Albany Church, Albany; Mrs. Hugh Smith, Monroe City Church, Monroe City; Elizabeth Warren, Rock Port Church, Rock Port.

NEBRASKA—Mrs. Chester Hileman, McCook Church, McCook, Neb.; Mrs. W. E. Scranton, Plainview Church, Plainview.

NEWARK—Mrs. E. M. Moore, Trinity Church, Rahway, N. J.

NEW ENGLAND—Sara J. Twombly, First Church, Rochester, N. H.

NEW ENGLAND SOUTHERN—Miss Hope W. Alden, Central Church, Middleboro, Mass.

NEW JERSEY—Mrs. Theodore Beck, Island Heights Church, Island Heights, N. J.

NEW MEXICO—Mrs. George S. Teel, Hope Church, Hope, N. M.; Mrs. R. O. Tomlinson, First Church, Melrose.

NEW YORK—Miss Margaret J. Fowler, Trinity Church, Newburgh, N. Y.; Mrs. Arthur Leut, Jr., First Church, Peekskill.

NEW YORK EAST—Mrs. Maurice Beaudoin, Trinity Church, New Britain, Conn.

NORTH ARKANSAS—Mrs. W. G. Chomblee, Central Church, Fayetteville, Ark.

NORTH CAROLINA—Mrs. Dailey Frederick, Long Memorial, Roxboro, N. C.; Mrs. J. H. Landrum, First Church, Oxford; Mrs. Norman McDonald, Forest City Church, Forest City; Mrs. Howard W. Watkins, Lillington Church, Lillington; Mrs. A. C. Yarborough, Whiteville Church, Whiteville.

NORTH-EAST OHIO—Mrs. K. M. Blocher, First Church, Massillon, Ohio; Mrs. E. G. Derr, Epworth Euclid Church, Cleveland; Mrs. Ralph Smith, Cadiz Church, Cadiz.

NORTHERN MINNESOTA—Mrs. S. W. Bouring, First Church, Duluth, Minn.; Mrs. Earle J. Thompson, First Church, St. Cloud.

NORTH GEORGIA—Mrs. Callie Sims, Newnan Chapel, Atlanta, Ga.

NORTH INDIANA—Mrs. Paul Berlien, Simpson Church, Ft. Wayne, Ind.; Mrs. L. O. Gates, First Church, Mishawaka; Mrs. Isabel Pulle, Centerville Church, Centerville; Mrs. Grace Reynolds, Central Church, Richmond; Mrs. Gertrude Williams, Markle Church, Markle; Mrs. W. W. Winn, Bradley Church, Greenfield.

NORTH TEXAS—Mrs. E. V. Armand, Petrolia Church, Petrolia, Texas; Mrs. W. H. Block, Grant Street Church, Wichita Falls; Mrs. Noble Blakey, Key Memorial Church, Sherman; Mrs. J. L. Brannon, Grand Prairie Church, Grand Prairie; Mrs. R. M. Cassady, St. John's Church, Dallas; Mrs. W. H. Colley, Talco Church, Talco; Mrs. J. Brown Fender, Kaufman Church, Kaufman; Miss Lucile Huffman, Irwindell Church, Dallas; Mrs. Roy Leslie, Bailey Church, Bailey; Mrs. J. Q. Lewis, Kavanaugh Church, Greenville; Mrs. W. L. Lindsay, Elmwood Church, Dallas; Mrs. O. A. Moore, Ravenna Church, Ravenna; Mrs. S. L. Napier, Hutchins Church, Hutchins; Miss Betty Nash, Terrell Church, Terrell; Mrs. E. E. Parsons, Wesley Church, Greenville; Mrs. George M. Pavey, Jr., Grace Church, Dallas; Mrs. John Rowland, Richardson Church, Richardson.

NORTHWEST INDIANA—Mrs. Charles A. Fletcher, Wingate Church, Wingate; Mrs. Charles Lape, First Church, South Bend; Mrs. John T. Malone, First Church, Hammond; Mrs. W. R. Matthews, First Church, East Chicago; Mrs. A. C. Middleton, Grace Church, South Bend; Mrs. E. T. Mitchell, Romney Church, Romney; Nina M. Ripley, Griggs Memorial Church, Goodland; Winnifred Smith, La Porte Church, La Porte.

NORTHWEST IOWA—Mrs. P. W. Johnson, Humboldt Church, Dakota City, Iowa.

NORTHWEST TEXAS—Mrs. Alfred J. Fausset, Darrouzett Church, Darrouzett, Texas; Mrs. A. M. Page, First Church, Quanah; Mrs. N. M. Ussey, Nolan Church, Nolan; Mrs. Ray Wilson, Merkel Church, Merkel; Mrs. N. E. Wiseman, Vega Church, Vega.

OHIO—Mrs. Evelyn Clawson, Okeana Church, Okeana; Rose A. Davison, First Church, Columbus; Mrs. Curtis Holder, First Church, Troy; Mrs. C. H. Price, Oxford Church, Oxford; Mrs. W. F. Stein, First Church, Middletown; Mrs. Howard Thompson, First Church, Marysville.

OREGON—Mrs. R. M. Burrus, Banks Community Church, Banks, Ore.; Mrs. Hazel E. Carleton, Dufur Church, Dufur; Mrs. J. I. Welch, Grants Pass Church, Grants Pass.

PACIFIC NORTHWEST—Mrs. W. D. Crews, First Church, Bremerton, Wash.; Mrs. Conrad Heymel, Trinity Church, Tacoma.

PENINSULA—Mrs. Edward Hild, Harrison Street Church, Wilmington, Del.

PHILADELPHIA—Mrs. Gertrude S. Gabriel, St. Peter's Church, Reading, Pa.; Miss Julia N. Palmer, Arch Street Church, Philadelphia.

PITTSBURGH—Mrs. Albert E. Monger, Mt. Lebanon, Pittsburgh, Pa.; Mrs. J. S. Rutter, First Church, Beaver Falls.

ROCK RIVER—Pearl Baker, Rockton Church, Rockton, Ill.; Mrs. E. Cashman, Brookfield Church, Brookfield; Mrs. Frank R. Henry; Wesley Church, Aurora; Mrs. Maxine Kilpatrick, Southlawn Community Church, Chicago; Mrs. Fred Rahlf, Chicago Temple, Chicago; Mrs. Earle Smith, Manhattan Church, Manhattan; Carrie Thompson, Rochelle Church, Rochelle; Mrs. John W. Weis, Woodlawn Church, Chicago.

ST. LOUIS—Mrs. T. F. Henry, Sikeston Church, Sikeston, Mo.; Mrs. George W. Tiley, First Church, Washington.

SOUTH CAROLINA—Mrs. Fulton E. Booth, Poplar Church, Conway, S. C.; Mrs. S. C. Hughes, Ebenezer Church, Hemingway; Mrs. F. T. Joyner, Lake City Church, Lake City; Mrs. W. W. Mozley, Duncan Memorial Church, Georgetown.

SOUTHERN CALIFORNIA-ARIZONA—Mrs. Stella R. Fowler, Central Church, Phoenix, Ariz.; Esther M. Divine, Community Church, Santee, Calif.; Mrs. Blanche Faurot, Trinity Church, San Diego; Mrs. Tillie L. Hilmer, First Church, Los Angeles; Nina J. Leonard, First Church, Inglewood; Mrs. John L. Mitchell, Magnolia Park Community Church, Burbank; Mrs. S. S. Underhill, First Church, Redlands; Myrtle H. Wells, First Church, San Diego.

SOUTHERN ILLINOIS—Mrs. Grant Young, First Church, Murphysboro, Ill.

(*Continued on page 20*)

CHILDREN A MAJOR CONCERN OF CHRISTIAN WOMEN

By **MARY SKINNER**

WOMEN have no exclusive responsibility for children, but our active interest in their well-being, in stability of home life for them, in their education, and in their Christian training is continuous and effective. Our concern, which has no racial or geographical limits, begins with our own families, our neighborhood, and with the children in the church school. No alert member of the Woman's Society can be unaware of the opportunities and needs of children in her own church school. The following will suggest tasks waiting to be done for the children in many churches. Any interested person or society will find practical starting points here.

1. Help to put into effect a *home visiting campaign* in the interest of church school attendance and membership. Some churches have held a systematic community survey, and that is good. Others, without waiting for a survey, assign a section of a country road, a block, or an apartment house to an interested "friend of children" for regular visiting to increase church-school membership and attendance. Continuing friendly *visiting with a purpose will* yield results. Persons who know children, who know the work of the church school, who believe in its value to children, and who are able to talk convincingly to parents who seem to be careless or indifferent about the religious training of their children, make the best visitors.

2. *Magnify church school teaching* so that the best available persons will be challenged to this form of Christian service. During the Crusade for Christ special effort is being put forth to increase church-school membership and attendance which will necessarily call for more teachers in the church school. The women of the church can join others in this movement so that more and better teachers will be found. Going over the membership of the Woman's Society of Christian Service may lead to a discovery of one or more persons who would make good church-school teachers of children. This information given to the superintendent of the children's division, to the superintendent of the church school, to the pastor, or to the chairman of the Board of Education and properly followed up by them should enable the church to be ready for the increased membership which it seeks.

3. *Understand the plans, methods, and materials of a good church school.* Not every church has succeeded in providing a good school of religion for the children, but certainly the women of the church can create an atmosphere and understanding that would make it easy and not difficult to use the best known materials and methods. In almost every community there can be found people wearing modern clothes, living in modern houses, enjoying a radio and automobile, seeking the best public school they can find for their children, and at the same time longing for "the Sunday school of my childhood." There is nothing that would improve church-school teaching today more than the enthusiastic support of those informed and active in other types of Christian service.

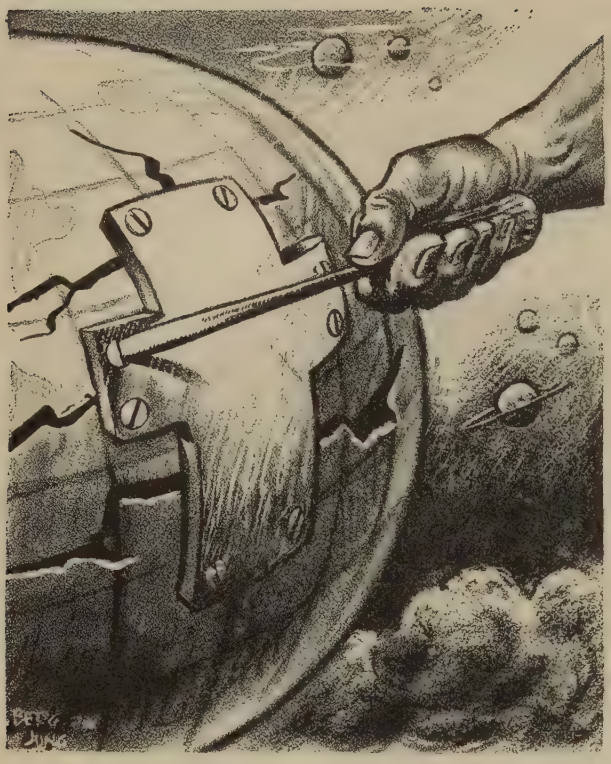
4. *Visit the space provided for teaching children's groups.*

Children of Mr. and Mrs. Harry Spencer, Visual Aid Department, Board of Missions, returning from Church School

This is valuable even if every class or department has a well-equipped room adequate for good teaching. But many teachers of children go on week after week in a dismal, inadequate space and come to feel that nobody knows and that nobody really cares. Surely the person who is asked to teach the children of the church should feel the sustaining influence of the women of the church in helping to secure the best the church can provide for its children. Teaching is then a joy instead of a burden and the fellowship between the women and the children is greatly strengthened by this evidence of concern for their comfort.

5. *Keep informed about current plans, happenings, and emphases in the church school.* Throughout the church there is an awakened interest and concern for the very youngest children and their parents. In fact, The Methodist Church considers nursery children so important that a special column is provided for them in the pastor's annual report. The nursery home visitor (formerly referred to as the cradle-roll superintendent) is one of the most important persons in the church school. Space does not permit a full discussion of the many ways in which this worker and her assistants can represent the church in frequent helpful contacts with babies for two or three years before they are old enough to come to the church school, and in bringing about various parent education opportunities in which the women of the church will share.

(*Continued on page 21*)



Thanksgiving The Gloo

By LOU

THE first contact with the Christian church in Japan after peace was declared was made by a deputation of four representing through the Federal Council of Churches and the Foreign Missions Conference of the Protestant churches of the United States and the Boards of Missions. These men upon reaching Japan were overwhelmed with the warmth of reception accorded them by the Christians of Japan. The longer they stayed the more they were convinced that Christianity had taken deep root in that country. Some months later in accordance with our policy of a united approach to Japan, a commission of six missionaries, five men and one woman, representing the Foreign Missions Conference, were sent to Japan to confer with Japanese leaders and to report to the church at home the needs of the Japanese church. Relief work was begun and visitation of the various Christian institutions was made. Soon letters were sent urging missionaries to return. Red tape and transportation difficulties delayed their return, but finally on October 2 three of our women missionaries sailed for Japan. They were Misses Alice Cheney, Mildred Ann Paine, and Mabel Whitehead. The names of eleven more have been cleared and will be sent as soon as transportation is available.

On October 30, Miss Cheney wrote: "What a strange return it was, with the dock filled with American army officers there to meet their families and only a few Japanese to be seen. However, Mr. Kojima, Executive Assistant to Dr. Toyoda, President of Aoyama Gakuin, was there to welcome me in the name of the school, as Dr. Toyoda and others of the administration were in Kyoto for the Church Assembly and a meeting of the National Educational Association. Of course, Dr. Cobb, Dr. Iglehart, Mr. Harker, and the others were there, too.

"We are most happily located here at the Canadian Mission home, which is to house ten of us this winter: Miss Curtice, who has always been here and who fortunately was on the boat with us, Dr. and Mrs. Bott, Dr. and Mrs. Kriete, Mr. Price, Mr. Stone, Dr. Iglehart, Mildred Paine, and myself. The Japanese teacher who was left in charge when Miss Curtice returned on the second "Gripsholm" did valiantly in keeping most of the furnishings and we are well equipped. The furnace is gone and plumbing, though repaired, is still erratic, but it is luxury compared with the most of Tokyo.

"I am to begin teaching next week but have already met the teachers and girls. Aoyama is a sad sight, but I can't feel downhearted for there are enough buildings to manage with and the spirit of all is wonderful. Teachers are thin and shabby but the school goes on. It is too early to write general impressions but the two most vivid now are the feeling of being wanted and at home and the opportunity and challenge.

"I do hope the others can get out soon. Aoyama needs Barbara Bailey badly and, of course, the other schools with no one are in even a worse state. I hope to visit the Yokohama School before long. This fall I am keeping two days a week free for such things and for visits to old friends in particular."

Mildred Ann Paine writes: "We are rising to thanksgiving levels through the gloom of Tokyo. Of the tremendous opportunities I plan to write soon." Mr. John B. Cobb, the Methodist representative on the commission of six, writes from time to time reports of his visits to the various cities in which we have work. We quote: "It was good to go out to Kwansei Gakuin University (3,500 students) and to Seiwa, our Kindergarten Training School, and to find them with buildings in good shape. Both schools hope by fall to have a number of missionary teachers back. There is an unprecedented opportunity ahead for Christian education. I visited the ruins of all three of the night schools of which I was once principal: in Hiroshima, in Osaka, and in Kobe. Only Palmore in Kobe carries on in rented buildings but with eight hundred students. It is turning away hundreds of boys and girls. They need missionary teachers!" Of Hiroshima Girls' School destroyed by the atomic bomb she writes: 'The barracks which house the school are high up on the mountain side. Conditions are very rough and primitive. Only half enough barracks have been erected, so the college girls come to school three days a week for eight hours of lessons each day, and the high-school girls come for the same number of hours on the other three days. Hundreds have been turned away from both departments. I met with the teachers and officers. They told the story of their loss, of their successful efforts to keep the school going, of the tremendous opportunities ahead, and at the same time of the desperate situation in which they find themselves because the war insurance with which they expected

els Through f Japan

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to pay for their barracks has been frozen. I have made two trips to the Aoyama Gakuin area. It is one of the most devastated I have seen—almost no wooden buildings left and many concrete buildings gutted. At Aoyama Gakuin tiny barrack homes have been erected for the deans where the missionaries' residences stood." Many hundreds of girls and boys had to be turned away because of housing conditions. "Miss Tokunaga at Fukuoka has great hopes for the future of the school. She believes, with good reason, that Fukuoka will become more and more the chief city of Kyushu and all that part of Japan. The main building at Kwassui is in much worse shape than I had thought from descriptions I had read." On October 10 he writes: "I heard last night that Kagawa, just back from an evangelistic campaign in Fukushima Prefecture, supposedly a hard field, reports five thousand decisions for Christ." Rural Japan seems to be open as never before.

Japan Conference

On September 20 and 21, 1946, at Yonkers, New York, a conference of ninety missionaries and board secretaries was held under the auspices of the Foreign Missions Conference. Reports were given by Dr. Charles Iglehart and other leaders recently arrived from Japan. It was increasingly evident that a policy of co-operation, already agreed upon, among the various denominations at work in Japan was of paramount importance in planning for the future of Christian work in that country. Some of the important issues discussed are listed below:

(1) Rural Evangelism

The crucial importance of *rural evangelism* in Japan was recognized and the new opportunity to carry it on with vigor. Agricultural Missions, Inc., is being called upon for leadership in plans for rural evangelism and rehabilitation in Japan. Boards of Missions were able to accept the responsibility for providing literature for rural work. Rural Training Institutes should be revived. There is a pressing need for more missionaries trained in rural evangelism and in Christian home and family life to take advantage of the unprecedented opportunity before us in rural Japan.

(2) Education

We have been heartened by reports of the meeting of the National Christian Education Association with its program of common thinking and planning among Christian schools of all grades in Japan.

(3) Co-operation

The Japan Committee as such represents all mission boards in the Foreign Missions Conference with work in Japan, including some thirteen boards definitely committed to a united approach in all its implications. The Japan Committee as such now has a duly appointed Commission of six in Japan representing it in all negotiations with SCAP, with the Church of Christ in Japan, and with other churches and agencies.

A Union Christian University in Japan

The long heralded Union Christian University in Japan seems nearer to realization today than at any time since the idea's inception almost fifty years ago. From time to time proposals have been made concerning a Christian University. In 1931 a commission representing Christian agencies in both Japan and the United States recommended: "That for the furtherance of Christianity in Japan and the permeation of the Empire with Christian ideals and spirit, the system of Christian education should be completed in a university of the highest rank." Many more recommendations and plans were made but no definite progress was made in the realization of the union or central Christian University in Japan prior to Pearl Harbor and the opening of the Atomic Age. With the destruction of Hiroshima and Nagasaki, however, and Japan's swift and complete capitulation, the conviction has grown in America that Christians here should have a large part in the program of reconstruction there. Then something astonishing happened. A pastor in Richmond, Virginia, had an idea of starting a movement to raise funds among Christian people of America for the restoration of the Japanese cities of Hiroshima and Nagasaki, destroyed by an atomic bomb. This idea was featured in local Richmond papers and was picked up by Associated Press and given nation-wide publicity. To make a long story short, when the suggestion from Virginia was brought before the Federal Council of Churches in special convocation at Columbus, Ohio, in March of 1946, a resolution was adopted approving "in principle the proposal that the American people be given an opportunity to provide the funds for the establishment of a Christian University in Japan," and authorizing a provisional committee to initiate plans for its realization. Eventually through the Foreign Missions Conference Dr. Thoburn T. Brumbaugh, long a missionary of The Methodist Church in Japan, was asked to be director of the undertaking. The Woman's Division of Christian Service has already contributed its share toward the budget to make possible Dr. Brumbaugh's work of first steps in this "opportunity; divinely ordained."

The Chance of a Century

A recently returned general, formerly on General MacArthur's staff, said to a group of Mission Board secretaries that he believed the Christian church of America had the opportunity of a century to make known the Gospel of Christ to Japan. This conviction had come to him after months spent in that country getting personally acquainted with outstanding Christian men and women. He could not say enough for their courage and devotion during the war years. The impression received by our first four Christian representatives more than one year ago has grown in intensity as the months have gone by. And yet the opportunity comes at a time when it will take at least five times as much to maintain missionaries and work as it did before the war. More money, much more money is needed; more missionaries, many more missionaries are required if the church is to take advantage of its greatest opportunity in its history.

West Central Conference

By SALLIE LOU MAC KINNON

THE event which probably will prove to be the most significant happening in Africa this year was the West Central Africa Conference which met in Leopoldville, July 13-24, under the auspices of the International Missionary Council. Your Secretary had the privilege of attending and participating in the conference. The barracks of a wartime camp for American soldiers furnished a postwar meeting and living for the 199 delegates who gathered to plan together for the strengthening and extending of the work of evangelical missions for the new epoch in Africa. The territories included in the conference were French Equatorial Africa and French Cameroons, the Belgian Congo and Angola. Visiting representatives were present also from Liberia, Southern Rhodesia, and the Union of South Africa. A census of the conference showed that the delegation was composed of Africans, Americans (U. S. A.), Canadians, English, French, Belgians, Portuguese, Swiss, Swedish, and Czechoslovakians. There were thirty-five African delegates—no African women. All proceedings were conducted in English, French, and Portuguese. Every African delegate present was able to use one of the three European languages. A few spoke two European languages and all knew several African languages. The theme of the conference was "That They Might Have Life." No lesser message can satisfy the longings of individual Africans or commend Christianity to rapidly changing African society.

The usual pattern of ecumenical conferences was followed: addresses, discussion groups along lines of interest and of geographical areas, plenary sessions to consider the group reports, periods of corporate worship. In the dormitories and in the mess hall there were rare opportunities for informal discussion, the forming of new friendships and renewing of old ones begun at Oxford or Madras or in other church conferences.

In several respects this conference was a *first:* (a) It was the first regional conference held under the auspices of the International Council since the close of hostilities. (b) It was the first time that delegates from the three territories had ever met together to consider jointly their many common problems. (c) The majority of the delegates present were participating in such a conference for the first time. (d) For the first time Africans participated in an international-interdenominational conference in Africa. (e) For the first time each of the colonial governments sent official representatives to a Protestant conference.

Some of the most significant discussions of the conferference concerned: African home and family life as the foundation for a Christian African culture; changing economic conditions in Africa as they relate to the Christian life and to the church; the position of the African in Africa and in the church in Africa; the insistence on a rural bias in planning for the majority of African people and also the responsibility of the church to help Africans make the adjustment from rural and tribal life to life in urban centers; the relation of the church and missions to government; the use of audio-visual aids in mission work in Africa, and literacy and literature.

A Continuation Committee was set up composed of representatives from the *Federation des Missions Protestantes du Cameroun et l'Arrique Equatoriale Francaise,* the *Alianca Evangelica da Angola,* and the *Conseil Protestant du Congo.* To this committee was committed the specific recommendations, the charters of references, and the general message of the conference. Among the responsibilities assigned to the Continuation Committee are the utilization of all fitting means for the maintenance and extension of the sense of unity which was realized in Leopoldville, an exchange of visits by the general secretaries or other appointed representatives of the three territories during the next four years, and the holding, if possible, of a meeting of the entire committee at the end of four years to assess programs and plan for the future.

Relations With Government and the Preparation of Missionaries for Colonies in Africa

The message of the Leopoldville Conference states:

"We are deeply stirred by the opportunity which now confronts the church in this rapidly awakening continent and in the particular territories which we represent. In most of these territories the opportunity is heightened by the new attitude of the colonial governments. The courtesy and assistance which we have received during our days of conference from distinguished representatives of state have been of more than passing significance. It is clear that the general policies of these governments now provide more open doors for the work of Protestant missions than has ever been the case before. There are indications that behind this attitude there is the recognition of the limitation of the power of the state to touch the deepest issues at the heart of the present situation."

An evidence of improved relations is that the *Belgian Congo,* in reorganizing its educational facilities, has announced that it will "extend to all missions, Catholics, Protestants, or others, the subsidies they merit according to the services they render." Formerly such subsidies had been granted only to Catholic schools through which the Belgian Government has conducted virtually all of its educational work for Africans in the Belgian Congo. Much thought was given at the Leopoldville Conference and previous to that time, to the probable effects of this new policy when it is put into practice. The Congo Protestant Council and the Leopoldville Conference sent to the government expressions of gratitude and recommended to the missions that "they bring their school as rapidly as possible into full harmony with the government program, it being understood that complete freedom regarding the religious content of the program is and will continue to be assured." It is more than ever necessary that an educational secretary, free from all other duties, be appointed by the Protestant Council to aid all Protestant schooling in the Belgian Congo. Dr. George Carpenter, the present secretary, is fully occupied with the growing union bookstore and the Union Press project.

Both the Belgian and the Portuguese Governments are insisting with increasing emphasis that missionaries working in their colonies must have a working knowledge of the official language of the colony and an understanding of

the laws and customs of the colonial powers. Each government is particularly concerned about the preparation of medical workers in its colonies. The Governor General of the Belgian Congo wrote to the Secretary of the Congo Protestant Council in May, 1946, informing him that from now on all missionaries intending to do medical work in the Congo, which is recognized by the state, must before coming to Congo have a diploma from *"l'Institut de Medicine Tropical d'Anvers* or an equivalent diploma from a foreign school." It is evident that the government greatly prefers the medical training in Antwerp.

While the regulations of the Portuguese government have not been so clearly set forth to our missionary groups, it is possible that the Portuguese government may in the future refuse to recognize non-Portuguese doctors. It has been the policy of The Methodist Church to send its missionaries to Portugal or France or Belgium to study the language and to become acquainted with the culture of these countries before they go to the colonies. During the war study in Europe has not been possible, but the policy of adequate preparation in Europe will be followed for new missionaries, and where needed for missionaries returning to the field from furlough.

For *Southern Rhodesia* where the English language is the official language, it seems advisable that missionaries, especially those in educational work, spend some time in England studying the British educational system for British colonies. Miss Marguerite Deyo is studying during the present semester in the University of London.

In *Southern Rhodesia* the government continues its policy of subsidies to schools and medical work and to co-operation in supervision.

Progress in Co-operative Work

During the meeting at Leopoldville there was an opportunity for a meeting of the *Conseil Protestant du Congo* and of the *Alianca Evangelica da Angola* with the secretaries of Mission Boards present at the conference. It was recommended by the *Conseil Protestant du Congo* that the *Brussels Bureau in Belgium* be enlarged and strengthened, and that Reverend H. Wakelin Coxhill, who has served as secretary of the *Conseil Protestant du Congo* most efficiently for a number of years be elected secretary of the Brussels Bureau. The report names the following duties of the secretary:

1. *On behalf of the Home Boards:*

(a) To facilitate, where necessary, the traveling of missionaries through Belgium to and from the Congo, the securing of visas, the handling of customs formalities, the arranging of lodgings, etc.

(b) To arrange for courses of study for missionaries in Belgium.

(c) To give such other services as may be agreed upon, excluding, however, the work of purchasing agent for missions and missionaries.

2. *In connection with the Belgian Protestant Evangelical Churches:*

(a) To disseminate information in the Belgian newspapers and periodicals regarding the work of Protestant missions in the Congo.

(b) To seek to strengthen the link between the missions working in the Congo and the Belgian Protestant Evangelical churches through visitations, the contribution of informative articles in church magazines, etc., both by himself and by suitable missionary colleagues and others.

(c) To stimulate interest in the missionary work in the Belgian Congo and to help in the finding of well-prepared Belgian missionary candidates for work in the Congo.

3. *In relation to the Government in Belgium:*

(a) To conduct such negotiations with the government of Belgium as may be necessary.

Similar services are needed in *Lisbon* and in *Paris* for Portuguese and French territories respectively. At the present time lack of funds and personnel prevent the enlarging of existing facilities, but they should be strengthened at an early date.

In *Angola* the *Alianca da Angola* has not had a full-time secretary. Dr. J. L. Tucker, a missionary of the United Church of Canada, who has served as secretary of the *Alianca* in addition to heavy responsibilities for his own mission, has been asked to become full-time secretary. Plans and budgets for the expanded co-operative work in Brussels and in Luanda are being presented to the boards and societies working in these areas.

West Central Africa Conference which met in Leopoldville, Africa, during the summer, Miss Sallie Lou MacKinnon in attendance representing the Woman's Division of Christian Service

INTRODUCTIONS AND IN APPRECIATION

Miss Bernice Burroughs
Production Manager

PRODUCTION MANAGER

IT IS with sincere regret that the Woman's Division loses Miss Bernice Burroughs as Production Manager on February 1. In a co-operative effort such as our editorial work, it is not easy to single out individuals for credit, but surely much of the splendid increase in literature sales is due to the attractive format which has been so noticeable with Miss Burroughs in charge of production. Her marked originality, her sense of color and design, her knowledge of sales appeal, her interest in the total missionary program, have all been reflected in the good work she has done for the Woman's Division. An outstanding service has been the editing of the *Annual Report*. Under her deft handling, it was lifted to its present wide distribution and appreciative reception. Miss Burroughs came into the work at the beginning of the quadrennium. She has been a valuable member of our staff, yet we bid her Godspeed in the new position which keeps her in the Board as Assistant Director of News Service, Joint Division of Education and Cultivation and will give wider opportunity for her editorial talent.

EXECUTIVE SECRETARY

For some time it has been the plan of the Foreign Department to add another Secretary to the staff as soon as work could be resumed in Japan and Korea. We are glad to report that Miss Margaret Billingsley has been elected as the new secretary for Japan, Korea, and the Philippines. Miss Billingsley has her B.S. Degree from the University of Arizona and her M.A. Degree from Scarritt College. She went to Korea in 1927 and from 1929-1939 she was assigned to the social-evangelistic center at Seoul. Since her return from Korea, she has been doing home demonstration work for the government in Safford, Arizona.

Miss Margaret Billingsley
Executive Secretary

Honor Roll (*Continued from page 14*)

SOUTH GEORGIA—Mrs. Claude E. Boggs, Talbotton Church, Talbotton, Ga.; Miss Frances Ware, Hamp Stevens Church, Columbus.

SOUTHWEST—Mrs. Hezzie Clark, Bering Memorial Church, Houston, Texas.

SOUTHWEST MISSOURI—Mrs. George G. Balcom, Swope Park Church, Kansas City, Mo.; Mrs. H. D. Polson, Linwood Church, Kansas City; Mrs. Max Rhodes, First Church, Springfield.

SOUTHWEST TEXAS—Mrs. A. L. Barnes, Palm Heights Church, San Antonio, Texas; Mrs. Henry A. Ferguson, Harlingen Church, Harlingen.

TEXAS—Mrs. M. T. Butler, Wesley Tabernacle, Galveston, Texas; Oce Fullingim, First Church, Bay City; Mrs. Allen Hix, Methodist Temple, Port Arthur; Mrs. J. P. Kiker, Winnie Church, Hamshire; Mrs. J. M. Murphy, Port Neches Church, Port Neches; Mrs. J. O. Newberry, First Church, Nacogdoches; Mrs. B. H. Willis, Strawn Church, Strawn.

TROY—Lorenda M. G. Newton, Ballston Spa Church, Ballston Spa, N. Y.; Mrs. Jesse F. Stinard, Calvary Methodist, Albany

UPPER IOWA—Mrs. Wilbur Forsyth, West St. Charles, Charles City, Iowa; Mrs. Dayton Mather, Greene Church, Greene; Mrs. Vern Walls, Kenwood Park Church, Cedar Rapids.

UPPER MISSISSIPPI—Mrs. L. C. Welker, Grenada Church, Grenada, Miss.

UPPER SOUTH CAROLINA—Mrs. R. T. Osteen, St. Mark's Church, Greenville, S. C.

VIRGINIA—Mrs. J. A. Coleman, Bethel Church, Andersonville, Va.

WASHINGTON—Mrs. Charlotte Randolph, Ebenezer Church, Centerville Charge, Ijamsville, Md.

WESTERN NORTH CAROLINA—Mrs. T. A. Redmon, Elkin Church, Elkin, N. C.

WEST OKLAHOMA—Mrs. C. E. Nisbett, Wickline Memorial Church, Oklahoma City, Okla.

WEST WISCONSIN—Mrs. John Richardson, Lake Street Church, Eau Claire, Wis.

WISCONSIN—Mrs. Ruth Amweg, Glenbeulah Church, Glenbeaulah, Wis.; Mrs. R. L. Coddington, Brokaw Memorial Church, Kaukauna; Mrs. J. E. Stevens, Wesley Church, Milwaukee.

WYOMING Mrs. Howard Adams, High Street Church, Binghamton, N. Y.; Mrs. Glenn Burr, Sherburne Church, Sherburne, N. Y.; Mrs. Wm. Van Horn, Forty Fort Church, Forty Fort, Pa.

WYOMING STATE—Mrs. Charles E. Hoffmann, Casper Church, Casper, Wyo.

CHILDREN—A MAJOR CONCERN OF CHRISTIAN WOMEN (*Continued from page 15*)

Any increase in church-school membership and attendance, plans for the vacation school, programs, materials, meetings, or classes for parents, additional sessions which provide additional opportunities for missionary education for the primary and junior children are of continuing interest and concern to the women of the church.

6. *Know the children's teachers and show your interest in their work.* Women already devoting themselves to teaching in the church school should not, in most cases, be sought for officers in the Woman's Society of Christian Service. The secretary of children's work is an exception. It is very desirable that this person be a teacher of children, but in other officers the Woman's Society would not strengthen its own leadership at the expense of the children. On the other hand, teachers should not lose their interest in the work of the society when they become teachers in the church school. If they are not members of the society, they should always be included in invitations for social gatherings, mission or Bible study which would contribute to their fellowship with the women of the church and to their resourcefulness for teaching.

7. *Be alert to community outreaches for Christian teaching.* In Brazil it is quite customary for a strong church to provide leaders for several near-by Sunday schools (they prefer that term) until local leaders can be developed. There are numberless volunteer forms of Christian service for children awaiting the imagination, the initiative, the insight, the concern of Christian women.

8. *Make use of the inexpensive leaflet material of the General Board of Education* as well as *The Christian Home, The Church School,* and other of its publications. During 1946 the following series of leaflets for distribution to parents in the local church were produced by the General Board of Education:

Helping Your Child to Know God
Helping Your Child to Pray
Helping Your Child to Form Christian Standards
Helping Your Child to Know the Bible
Parents, First Teachers of Religion

These are available for local church distribution at 50 cents per 100 copies, cash accompanying order, and will be available through 1947. This illustrates a type of material which serves its purpose the more widely it is used. For these leaflets and a list of General Board of Education publications, write to your Executive Secretary of the Conference Board of Education.

Our concern includes the *whole child.* A wholesome Christian home, the very best opportunities for wholesome play, good public school, continuous provision for health are a part of the abundant life which religious teaching will permeate. Our concern is for *every child.* Those who are in the church school, and those who are not; those who apparently are happy and well, and those who are not; those who seem to have opportunities of health and education, and those who do not—all of these come within the area of our concern. And our concern includes *all children everywhere:* those in remote rural sections as well as those in town or village; those in crowded cities and those whose parents are frequently on the move; those in our own country and children around the world. The whole child, every child everywhere stands in need of intelligent, devoted Christian teaching and action in their behalf.

Fifty-Fifth Anniversary

ON OCTOBER 17, Sibley Memorial Hospital, Washington, D. C., celebrated its fifty-fifth birthday with a Founders' Day program. In one of the beautiful living rooms had been placed an art gallery showing the whole history of the hospital and school. There were pictures of the first building, the first classes to be graduated, the first ambulance (horse drawn and very primitive by present-day standards), doctors with mustaches and beards, nurses who volunteered for service in the Spanish-American War, down through the years to the very modern Cadet Nurse Corps of World War II. These pictures were amusing, but brought many tender memories to those who viewed them.

There is so much talent in the members of the freshman class that almost the entire program was left in their hands. Both vocal and instrumental solos were enjoyed, and the father of one of these girls participated with a trumpet solo. In the receiving line were many who had been associated with the hospital during the years, as well as members of the present board and faculty: Dr. John M. Orem, president of the hospital and school; Mrs. Charles W. Flint, wife of the resident bishop; Mrs. Joy Elmer Morgan, former president of Baltimore Conference; Mrs. E. Lester Keyser, president of Baltimore Conference; Mrs. Robert Stewart, Secretary of Medical Work, Woman's Division; Miss Gladys Jorgenson, dean of the nursing school, American University; Mrs. Elsie Casassa, director of nurses; Mrs. Paul B. Cromelin, chairman of the board, and others.

Ewing Galloway

Day Apart Service

Ewing Galloway

Theme: PRAYER AND CHRISTIAN UNITY

THAT THEY MAY BE ONE AS WE ARE ONE—John 17

A Quiet Time: *Introduction*

One Loving Spirit sets another on fire.
St. Augustine

"The church will win the world for Christ when—and only when—she works through living spirits steeped in prayer."[1]

A Day Apart with our Lord and in the fellowship of Christians, united in prayer and love for God, offers great power for God and great opportunity for spiritual growth with him. This will develop our vision for service to him and his church.

"The first step in meditation must be a moment of silence in the presence of the Holy Spirit. We must strive o feel that we are kneeling before a great personality—ithout form, but having an intensely personal love for us. . . . We can and must seek through this tremendous living .ove to be brought into the presence of Christ, in the Holy Spirit, and to be held there."[2] (*To be read aloud in the service.*)

SERVICE

Prelude: Soft music before set hour. The Methodist Hymnal, No. 233.

Stewardship Ceremonial*

Call to Worship: Responsive reading, "Christ the Light," *The Methodist Hymnal,* page 582.

Welcome to Fellowship and *Introduction to a Quiet Time:* Leader. (*Ten minutes.*)

Hymn: "Spirit of God," *The Methodist Hymnal,* No. 179.

The Lord's Prayer (*in unison*):

First Quest: Our Father

And, when ye pray, say, Our Father.

Pray for guidance and understanding as you read: John 17:21; John 14:12-26; Luke 11:1-13.

This is a time when the soul is led apart to be with God. *Be still and know that I am God.* External cares, problems, thoughts are set aside. The silence helps. God is here.

When the "closet door" of the soul shuts out the world the inner gates open to God that the soul may see him more perfectly. *The Lord is in his Holy Temple.*

Consciously realize the glorious peace of his all-enveloping love. *That they may be one, even as we are one.* . . . . Happily accept his rest. *Come unto me . . . , and I will give you rest.* . . . . Easily listen to his promises, reassurances, guidance. *Speak, Lord, for thy servant heareth.*

Douglas V. Steere says that "for fifteen years among students and intellectual people" he has "seen the pain and blocking of interior growth"[3] that has come to persons lonely for the fellowship of corporate worship. It is good to worship together. But, alone or together, it is always Jesus' will that *they also, whom Thou has given me, be with me where I am.*

"We need devise no elaborate theory or method of God-centered prayer. There is only one 'rubric'—the lifting up to God of our honest desire to know him and to be made one with him."[4]

"A living prayer is . . . . 'The soul's sincere desire, unuttered or expressed . . . .' Jesus gave us many methods and the only test he required was 'By their fruits ye shall know them'"[5]

"There is the closest connection between prayer and the will of God."[6]

Reflections:

Realize the joyous peace of God's Presence through expectant faith, through loving trust in him who sent his Son to be a Steward of our souls. Reflect on the thoughts his mind brings to your mind.

"The House of the Soul must be an open house. . . . . There must be room for more than two chairs on the hearth rug. The love of God is a large responsibility."[7]

(Read again slowly the thoughts of the First Quest, asking God to reveal their meaning to you. Select an idea for longer, more thoughtful consideration. Try this with each Quest.)

Practical Exercise:

Make a brief list of the things of the Spirit which mean the most to you.

Prayer for the World: Leader

Quiet Meal*

(Participants proceed silently to the dining room where lunch is served and the special service given. A plate placed near the door should be marked for offerings to pay for the meal.)

Second Quest: Forgive Us Our Sins (*twenty-five minutes.*)

Forgive us our trespasses as we forgive.

Responsive Reading: "Christian Unity," *The Methodist Hymnal,* page 583.

Talk (*five minutes*).

Prayer (closing with the Lord's Prayer): Leader.

This service has been prepared by Frances E. Eshelman.

Scripture: Matthew 18:15-35; Matthew 5:7-11; Matthew 5:21-26; Luke 1:37-38; John 13:35; I Corinthians 13:3-8.

Dr. Frank Laubach says, "When it comes to personality, one demands more than a pretty face or even a soul that sings for joy. There is a higher kind of beauty of sacrifice, of giving up for others, of suffering for others."[8]—A mother for her child, a father for his family, the Saviour for mankind.

"For too many," says Frank Buchman, "the cross of Christ has become a symbol and not an experience."[9]

"Absolute self-giving," says St. John of the Cross, "is the only path from the human to the Divine."

"More and more prayer becomes for us, not an effort to change the will and mind of God, but to find them. . . . . The more we give ourselves to God, the more he can give himself to us. . . . . We must *love* people before we can help them."[10]

Can our national sins be forgiven if we fail to forgive enough? If we still have hatred, resentment, or even tiny grudges, we waste our time, and God's. We have to begin at home.

I settle my quarrels when I begin to see where I am wrong and apologize honestly, sincerely, with no desire to make the other apologize.

I begin to see the situation from the other's point of view, with the mind of Christ then.

Reflections:

Will our national and personal pride allow us to do this?

What right have I to pray for peace if I will not heal my quarrel with my sister, my neighbor, and live at peace myself?

Do you see that to be like Christ, there are things we, like our Lord, must forgive—by ourselves accepting the full responsibility for the transgression? Yes, it is humiliating. Yet the cross releases redemptive energy through our creative love!

Practical Exercise:

Make a brief list of what you are doing about the things of the Spirit which mean most.

Third Quest: Thy Kingdom Come, On Earth (*twenty-five minutes.*)

"The world is my parish"—John Wesley.

Hymn: "O Holy City," *The Methodist Hymnal,* No. 474, verse 4.

Talk (*five minutes*).

Responsive Reading: "Christ the Life," *The Methodist Hymnal,* page 572.

Scripture: I John 4:21; John 3:17; Galatians 3:28.

"Sometime ago we grew quite impatient when the Russian delegate walked out of the United Nations conference and refused to discuss an issue affecting his government. But the thought which came to me was, would we Christians sit down at a conference table and discuss the issues which confront us, or would we, too, walk out if certain religious questions were raised? The church must manifest a spirit of unity if it is to pray for a united world."[11]

"Today our missionaries bring us face to face with a world of unparalleled costs. Yet never was the need so great, the way so open. . . . Our leadership calls for a stewardship of sharing technical training, friendship, and understanding. God's truth is so great it cannot be contained completely in any one body, except the body of Christ. Let us begin by uniting our efforts in our local communities."[12]

"If we are true seeds of the Kingdom, we have within us life—eternal life—that will break into bits all the kingdoms of the world founded on blood and fear. . . . . But if the seed is to be a power it must be sown . . . ."[13] (John 12:24.)

Reflections:

"Our Lord himself had to leave his work to twelve quite inferior disciples,"[14] unstable Peter, doubting Thomas, personally ambitious James and John; yet—utterly surrendered—they were usable in transmitting his transforming Love.

Prayer:

We thank thee, Father, that thou has a plan for our lives, and that when we are ready to carry it out, it will be made known to us. We thank thee that we may become humble and begin again. We thank thee, Father, that when people work together, sharing common interests, and—if necessary—suffering, that prejudices and fears about each other disappear, and especially so when Jesus is the unifying Power. We pray this in his name. *Amen.*

Practical Exercise:

Write down the ways in which you resolve to use the things of the Spirit which mean most to God.

Soft Music (*The Methodist Hymnal,* No. 180).

Intercessory Prayer

Leader:

Let us pray:

People:

"God, use my prayer to help the delegates and officials of the United Nations to feel a sense of awful need for thy wisdom. May they pray, listen to thee intently, hear thee correctly, and obey thee perfectly. Use my prayer to give Christians everywhere a sense of awful responsibility to pray, to listen to thee aright, and obey thee fully. Use me as an open channel for an outpouring of the Holy Spirit upon mankind."[15]

(The period of Intercessory Prayer continues, with the leader presenting from time to time the special requests for corporate prayer, with other audible and silent prayers as those present feel guided, closing with the Lord's Prayer.)

Opportunity for Sharing

What witness would you like to make for Christ? Why did you come? What convictions has he brought you? What commitments were made? What will you begin again with his help?

Presentation of Christian Stewardship Cards

(If the service is in a chapel, participants may bring the cards to the altar and kneel for a moment in rededication.)

Hymn of Dedication: "Breathe on Me, Breath of God," *The Methodist Hymnal,* No. 180

Suggestions for Day Apart Service

A small chapel or worshipful room may be used. A cross is the ideal worship center. Select a day early in Lent. The service (including the *Stewardship Ceremonial*[8] prepared by Gladys C. Murrell, and the *Quiet Meal*[9] prepared by Margaret T. Applegarth) takes three hours.

(*Continued on page 31*)

"People Are Getting The Idea"

By MRS. DAVID D. JONES*

THESE simple stories indicate a new trend in race relations. People are getting the idea that our American practices as regard race and One World and Enduring Peace have a connection. So, they have decided to do something about it. They are the disciples of good will in our day.

Three small girls, about ten years of age, were close friends. Two were white, one was Negro. They played together, went to the movies together, and one day decided to roller skate together. Arriving at the rink two were allowed to buy tickets, the third was refused. Their youthful protests were met by the explanation of the ticket seller, "I don't mind but the people inside wouldn't like it." The three youngsters retired for a conference on the sidewalk. After a few minutes of intense conversation, the two white girls went into the rink. Half an hour later they came out bright-eyed and eager—"We have asked every single person inside if they would object if our friend came, too, and every one said 'no'! Can we all go in now?" So the three young friends went into the rink together.

A southern white lady, when she saw a bus driver abusing a colored passenger and stirring up a racial brawl, said: "I've seen every bit of this situation. That woman hasn't done anything to cause you to talk to her like that. We are not going to stand for a disturbance on this bus when there is no cause for it. I, for one, will report it unless you go on about your business." The driver went about his business.

A Negro was protesting the effort of the bus driver to make him move to the rear seat. He cited the recent decision of the Supreme Court, adding that he would bring suit against the bus company.

A white lady who heard the altercation handed the colored man her calling card and in a quiet voice said, "I will be glad to serve as a witness." The driver took his seat and continued the trip.

Our buses are common carriers. They can become a friendly place. As white passengers leave the bus I have suggested to the driver that the remaining white passengers move forward so the standing Negroes may be seated.

One long Saturday afternoon trip through a rural section, we seemed to pick up passengers at every crossroad. Each passenger had a dollar bill and needed change. Several dollars of small change in my own purse relieved the driver's problem. We were all soon watching for dollars to appear and laughing together, all races, over their appearance in a normal manner.

On repeated occasions I have held Indian and Negro babies when their mothers had to stand and I had a seat.

When I leave a bus I always thank the driver for a safe journey and for his care for all of us, emphasizing the all.

In a dining car a Negro woman was made to wait unnecessarily long for service. Afterward a white woman said to the steward, "I'm glad to see that the lady across from me was served here." In an angry voice the steward said, "Whaddaya mean? If you got anything to say tell the management." The white woman replied quietly but firmly, "I'm glad to see the Negro woman was served in the diner." A smartly dressed woman whom the other had never seen before spoke up and said, "She means what she said, Steward."

An elderly woman, with years of service in The Methodist Church, chairman of the Spiritual Life Committee in her local church, spoke to a fellow worker: "There are not many who would understand how I feel, but I know you will. A number of years ago a Negro family moved into our street. It's a very short, quiet street and our neighbors began to move out. My husband and I talked it over and decided there was one thing we could not do as Christians—to move because a family of another color had settled next to us. As Christians we had to stay."

They stayed while their old neighbors moved out and their new neighbors moved in until the community is now almost entirely Negro.

Every once in a while the Spiritual Life chairman reports to her church, which, as the church of her lifetime allegiance, is situated in a different section of the city. She usually begins by a brief word that explains the racial characteristic of her neighborhood. From then on it is a report of community effort, gossipy little bits of news about her neighbors, her recording of their hopes and plans, the work "we" have been doing for a playground, how pleased "we" were when such a nice minister's family moved into the corner house, how the girl next door has just graduated from nurses' training. It is now, just as it used to be—a short, quiet, middle-class street of homes, pleasant, neighborly. Incidentally, it provides one thoroughly Christian woman an opportunity to report magnificently on her neighbors.

"Did you ever think of the curious fact that, if you were blind, you would have to get someone to tell you the race of most individuals you might meet —assuming, of course, that there was nothing in their speech to give a hint of any difference in race? The fact is that a great many of the ordinary prejudices that divide the human race would disappear if the gift of sight were suddenly taken from us."—Henry Smith Leiper in *Blind Spots.*

* Mrs. Jones is chairman of the Committee on Interracial and Intercultural Relations of the Department of Christian Social Relations and Local Church Activities. The stories recorded here were assembled by the members of the above named committee.

"I Heard The Women Talking"

By MRS. JOHN G. LAW*

A HOUSEWIFE recently won a near-perfect score in predicting election results, in a contest sponsored by a great city daily. "No, I don't follow politics," she said, "I just listened to the women in the meat line talking."

Consciously or not, women are every day creating public opinion. As church women, then, we need to continually test our opinions by the teachings of Jesus. For this is our stewardship. We want to love our neighbors, as Christ taught us. "Because we love them, we seek justice for them. We believe that to be silent in the face of need, injustice, and exploitation, would be to deny Him," says our Methodist Social Creed. In reading that creed, it will surprise us to find how much of it is given to economic matters.

Too often there is more emotion, or even hysteria, than thought in our discussions on such subjects. As Christians we must study to know the facts on both sides of an issue, and to recognize how a problem affects human beings. Then we should express a Christian conviction in group conversation, in letters to open newspaper forums, or to our representatives in Congress.

It is interesting that the word "economics" in Greek meant "household." In plain terms, the economic system of a country determines whether millions of households can have enough to eat, buy shoes, pay doctors' bills, rent houses, etc. The welfare of the households in the United States and throughout the world depends on whether there are jobs for all those able and willing to work at adequate wages, full production, and prices people can pay. Hence our concern regarding labor and management relations, minimum wages, social security, fair employment, farm legislation, housing, international trade policies, etc.

Women in one group were talking about the varying prices on three brands of flour. "What are we paying for," said a member, "if we pay several cents more for one—soap opera or quality?" Another wondered if the wages paid the workers had bearing on cost. Another suggested that the women might learn to buy from firms that have the best labor practices. The fact was brought out that women control eighty per cent of the spending in America and influence the other twenty per cent. One woman told of trying to buy pillow slips. She finally found some, but at an exorbitant price. "I don't know a thing about economics," she said, "but I had sense enough not to buy them and do my bit to force the price down to a place where more housewives could have them. I'll either patch up my old ones or use some nice coarse feed sacks."

From there, interest led to a study of a minimum wage law that had been debated in Congress. Most of the women had not realized that today, even in spite of a war boom, forty-seven percent of American families receive less than $2,000 a year, and that there are still nine million families receiving less than $1,000 a year—and that we need $1.92 today to buy what we bought with $1 at the beginning of the war.

Before a congressional hearing, a woman from a textile mill gave this statement:

"My youngest girl, she's nine now, goes straight to the piano when we go to a house where they have one. She does want to learn to play the piano so bad. I've thought and thought that maybe I could save fifty cents a week to buy a second-hand piano. . . . . Maybe I've been foolish to talk to you people about music for one of my children when the main question is getting enough to eat and wear, or blankets to put on the bed, ... but factory workers don't live by bread alone any more than anyone else does."

It has taken ninety-seven years for the wage scale of women textile workers to climb from $3 a week, fourteen hours a day, to $30 a week (still inadequate) and eight hours a day.

What about opportunities for employment and fair wages for all groups including minorities? Margaret Halsey, in *Color Blind*, says: "The real reason back of the refusal of some to mingle with Negroes . . . . has nothing to do with rape, seduction, and risings in the night. The real reason can be summed up in two extremely unromantic words: cheap labor. As long as you treat Negroes as subhumans you don't have to pay them so much."

* Mrs. Law is chairman of the Committee on Economic Relations of the Department of Christian Social Relations and Local Church Activities.

UN NOTES

Assembly Achievements and Next Steps

Disarmament: *The Security Council was asked to formulate machinery to regulate and reduce armaments. (Urge full U. S. co-operation in the Security Council and the Atomic Energy Commission.)*

UN Trusteeship Council *was established. (Urge full U. S. co-operation and aid in strengthening this body. Also urge multilateral trusteeship and inspection of Pacific bases. Write John Foster Dulles; Ben Gehrig, Dean Acheson, and General George C. Marshall of the State Department, and Secretary of the Navy Forrestal. See "Trusteeship and the U. S.,"* Information Service, *297 Fourth Avenue, New York, N. Y. 5 cents.)*

Relief: *When UNRRA expires, relief will be provided by individual nations, after informal international consultation. (Urge generous appropriations by Congress, and distribution by the State Department, according to need, not politics.)*

World Food Supply: *Food-producing countries urged to increase supply of bread grains, rice, fat and oils, meat, and sugar. (Urge appropriate Congressional action.)*

MRS. ELOISE A. WOOLEVER, *Executive Secretary*
Woman's Section of the Joint Division

HONORING NEW MEMBERS

IT IS suggested in the *Calendar of Activities* (found on the inside cover of the *Officers' Letter File**) that in the March meeting of the Woman's Society of Christian Service there be a service welcoming the new members who have joined the society in the present intensive membership effort. It is suggested also that each new member be given the *Welcome Envelope*,* containing as it does three leaflets which will give her in concise and attractive form information as to what it means to belong to the Woman's Society of Christian Service.

Some societies will wish to do more than this to welcome new members, perhaps having a special social occasion. A tea honoring new members is a yearly custom of the Woman's Society of the First Methodist Church of New Orleans. Following is a brief description of the one given last year:

"Attractive invitations were sent to each new member by the Fellowship Committee who planned the tea. The new member was called for by one of the committee and taken to the tea where she was presented with a lovely corsage. She then became a part of the receiving line of officers where she was formally introduced to the members of the society. Music, an attractive tea table, and good fellowship completed the program."

Whether it is a tea or just a friendly, informal welcoming into the society, the object is the same—to make the new member feel at home and a part of the fellowship of women whose purpose is to build a World Christian Community.

A LENTEN SACRIFICIAL MEAL

In the *Handbook of Finance** it is stated that certain special days may be used as a means of increasing the funds of the Woman's Society. When this observance not only increases the income of the society but is a means of spiritual growth it is doubly worth while. Last year, the Woman's Society of Gothenburg, Nebraska, a society of 120 members, had a Lenten sacrificial meal. The description of this lovely service follows:

"Small tables were arranged in the shape of a large cross and the table was covered with white linen and set with the usual silver and glassware. At each place instead of the plate a purple cross was laid to which was attached a small white birthday candle upright. In the folded napkin was the typewritten program. The table decorations were beautiful in their simplicity. Purple African violets in white pots were placed alternately with white tapers in crystal holders. Centering the cross arm of the cross was a crystal epergne holding white sweet peas and more white tapers. At the end of the cross we erected an altar by using a work table from our kitchen. The three steps leading to the altar were made of boxes and bricks over which we draped white sheets. The open Bible lay on the purple antependium which hung over the altar. The background was made of the purple velvet drapes which we borrowed from the church balcony. On either side of the altar we placed potted Easter lilies on pedestals which were draped with purple velvet and behind them stood the matched pair of seven-branch lighted candelabras. The master candle and white-satin offering baskets were placed on the steps which were decorated with pots of African violets.

"The guests gathered in the church parlor where it was explained to them that after entering the main room there would be no further announcements or conversation. The beauty of the setting and the candlelight created a feeling of reverence, preparing all present for the following program:

INVOCATION—(Women standing at their places).

VIOLIN SOLO—"Teach Me to Pray."

SILENT PRAYER—By all.

EASTER MEDITATION—(Easter thoughts, poems, etc., given by one person).

VOCAL SOLO—"Into the Woods My Master Went."

EASTER STORY—Read from the Bible by one person.

OFFERING PROCESSIONAL—Guests stand, pick up purple cross with attached candle, go single file to altar, light their candle from the master candle and drop offering in basket, returning to their places and when all are back

GROUP SINGING—"When I Survey the Wondrous Cross."

BENEDICTION.

"We received more than twice the offering ever received before and the spiritual significance of the Sacrificial Meal was a blessing to each one. Our results proved so great that we expect to make this an annual affair. However, next time we plan to get the setting ready early so that all groups may take advantage of its beauty. For instance, the Girls' Interest Group will have its own Sacrificial Meal, the Wesleyan Service Guild will do the same, the men of the church, and so on. Each group will prepare and present their own program."

The description of this service concluded with this statement: "This project can be carried out equally by a large or small society as in our case it was the responsibility of one circle, but the actual work was done by a committee of six."

Still another society reported a much simpler Lenten sacrificial meal. Here, too, the cross was the center but it was an "old rugged cross" with a single Easter lily at its base.

Whatever the form the Lenten meal may take the important thing is the spirit of loving service that motivates it.

* Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

FOR NEW SECRETARIES OF THE MISSIONARY EDUCATION AND SERVICE IN THE LOCAL CHURCH

MISS LILLA MILLS, *Secretary*

LAST summer an officer in a local Woman's Society of Christian Service said that in her society they were not able to get women to hold offices the second year. Her explanation for their difficulty was that by the time the women had learned what the duties of their offices were they were discouraged; they had not gotten satisfaction from their work; and they could not be persuaded to continue in their offices. The following questions and answers are given with the hope that you who are new secretaries of Missionary Education and Service may find them helpful as you begin a job which I hope will prove to be very enriching for you and the women with whom you work.

1. What pamphlets give an interpretation of the duties of the secretary of Missionary Education and Service?

The Secretary of Missionary Education and Service in the local church (free leaflet); *Handbook for Secretary of Missionary Education and Service* (price, 15 cents), *A Guide for the Woman's Society of Christian Service* (price, 15 cents).

2. What are the committees on which the secretary of Missionary Education and Service should serve?

She is chairman of the Study and Action Committee; a member of the Program Committee and the Finance Committee.

3. Who is on the Program Committee?

The Program Committee is composed of the vice-president, the secretaries of Spiritual Life, Christian Social Relations and Local Church Activities, Missionary Education, and Literature and Publications.

4. Who is responsible for calling a meeting of the Program Committee?

The vice-president, who is chairman of this committee.

5. How often should the Program Committee meet?

At least once a quarter.

6. Are the responsibilities of the Program Committee cared for when the committee has selected leaders for the programs?

No. The Program Committee should study carefully the material in the program booklet, *Of Such Is the Kingdom*, and the worship booklet. They should decide which of the suggested materials meet the needs of their women. They may use free leaflets, articles from WORLD OUTLOOK, THE METHODIST WOMAN, etc., to supplement the material in the program booklet. Those who are to participate in the program should be selected for their ability to contribute toward the purpose for which the program is planned. When persons are asked to take part on the program they should be helped to see this purpose. The worship service and the other parts of the program should be planned as a whole. This type of planning, of course, requires thought, work, and prayer.

7. What are the four approved studies for this year?

"India," "The Christian and Race," "Stewardship of Life," and "The Christian and Beverage Alcohol Problems."

8. What is an approved class?

A class in which an approved text is used.

9. What is an informal class?

A class in which the text that is used is not one of the approved.

10. What are the standards for an informal class?

(a) The need for the study should arise from the group. (b) There must be more than one session—a program should not be regarded as an informal study. (c) Teachers should be well prepared. (d) Action should result from study.

11. What are some suggestions for informal studies?

(a) *Taking Stock of Social Progress*, by Karl Quimby (price, 15 cents); (b) *For a Literate West Africa*, by Margaret Wrong (price, 35 cents); (c) *The Kingdom Without Frontiers*, by Hugh Martin (price, 60 cents); (d) *Faith Triumphant in the Philippines*, by E. K. Higdon (price, 25 cents); (e) *The Chinese Church Rides the Storm*, by Orlando Jolliffee (price, 25 cents); (f) *The Return to Japan, Report of the Christian Deputation to Japan* (25 cents); (g) January, 1947, issue of *The Surrey Graphic* (60 cents); (h) *Christianity and Work*, by Landis and Myers (25 cents).

12. Does the teacher of a Special Jurisdiction Recognition Class have to be an accredited teacher?

No. The teacher should be qualified for the work by a consecration to the task, a knowledge of the subject, and a willingness to use every opportunity for becoming a trained and experienced teacher.

13. How does one get "an average of seventy per cent of members" of Special Jurisdiction Recognition Class?

At the first class session make a record of the attendance. If others come later for at least two sessions they should be considered members of the class. At the end of the study, add the total number of class attendances of the members of the class. Then find total attendance if each member had attended each session of the class. Now find average attendance by dividing total of actual attendance by total of possible attendance.

14. From what does one get the Special Jurisdiction Report blanks?

These blanks are sent on request from your conference secretary of Missionary Education and Service.

15. Should one wait until the class has completed its work before sending for a Special Jurisdictional Report Blank?

No. These blanks should be ordered when the class is being planned in order that one may be sure she understands thoroughly the standard for a Special Jurisdiction Recognition Class.

16. What is an Efficiency Class?

The standard for an Efficiency Class includes: (a) The time, preferably six hours—maximum period twelve weeks. (b) A leader equipped through advanced preparation for class. (c) Assigned reading in text or major supplementary material. (d) Use of approved text. (e) Definite Christian Service resulting from the study.

17. Which leaflets give help in conducting study classes?

Ways of Conducting Study Classes (free) and Service Activities Resulting From Study.

18. How may money that is given as the result be directed?

There are two ways in which such money may be directed: (a) A missionary project may be taken by the group. (b) It may be sent as cash supplies.

19. What is a missionary project?

"A missionary project is a portion of the work within the appropriation of the Woman's Division of Christian Service—such as a scholarship, the salary of a worker, a share in the maintenance of an institution—for the support of which a specified amount may be assumed (or pledged) annually by an individual or a group. Information about a project will be provided to those who support it. Since all such projects are within the regular appropriations of the Division the amount pledged toward their support is a part of the annual pledge of local socities. They are a means of stimulating giving and a method of raising funds for the appropriations of the Woman's Division. It is hoped that when an amount is pledged toward the support of a missionary project, the pledge of the society will be increased by that amount."

20. How may one secure a missionary project for a local society?

By writing your conference secretary of Missionary Education and Service.

NOTE: All materials except slides and sound pictures may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

光臨

茲定舉行中國衛理公會百週紀念大會敬請

美國衛理公會婦女服務會支會謹訂

PROGRAM SUGGESTIONS FOR APRIL

"ONE HUNDRED YEARS OF METHODISM IN CHINA"

By **MRS. H. W. BLAND DETWILER**

THE paragraph below is a quote which has just come from the annual meeting of the Board of Missions from Dr. Diffendorfer's very wonderful report, entitled "Now!" (St. Paul to the Corinthians—II Corinthians 5:20 to 6:18):

"Methodism in China is definitely planning to observe fittingly the centennial of the arrival of the first missionaries. This was decided at the China Central Conference session in 1941; it was reaffirmed by the Executive Board. Remembering that the first missionaries of the Methodist Episcopal Church and the Methodist Episcopal Church, South, had reached Foochow and Shanghai respectively on September 4, 1847, and September 20, 1848, the Executive Board is planning for a 'progressive' celebration. It will begin in Foochow in the fall of 1947. In connection with the observance of the anniversary, the Central Conference will meet in Foochow to lead off in the year of special evangelism which is to be the very heart of the celebration. The delegates and visitors are then expected to move up the coast to Shanghai for the next phase of the celebration.

"A great past? Yes.

"A century of fruitful work? Yes.

"Second, third, and fourth generation Chinese Christians? Yes.

"There will be much rejoicing but the real celebration will come as we enlist the Christian forces, Chinese and missionary, for a united witness to Christ in His redeeming power for China's millions. Let this be our Centennial Goal."

I. INVITATIONS: (1) The invitation which is found here was made for you by lovely Dr. Lucy Wang, President of Hwa Nan College. Probably you could copy it for a poster or choose a character or two which would "touch up" your local invitation. Here is the English translation, reading from the lower right-hand side up, as Dr. Wang gave it to me:

"You are cordially invited to the commemoration of the centenary of The Methodist Church in China.

"From the local society of the Woman's Society of Christian Service of The Methodist Church of America."

(2) A sketch or cut-out map of China on which is printed "100 Years."

(3) A small booklet-like invitation, representing the Bible on which is printed "Because Jesus Came."

(4) A Pittsburgh (Pennsylvania) group printed a very clever invitation to a tea—yellow paper used in circular form. A small Chinese temple was drawn in black on one side, and the invitation printed on the back.

II. ATMOSPHERE: (1) Our missionaries remind us that the hostesses would not greet each other in American fashion, but that each would shake her own hands and bow slightly.

(2) During the meeting anything that is handed to another is handed and received with both hands, *never* with one hand.

(3) Chinese women when entering a room would take the most inconspicuous place in the meeting or at the table.

(4) Costumes and curios will add greatly. (See *Program Material 1947*, page 49, for Costume Bureau.)

III. PROGRAM: The program and the devotions should be carefully correlated. Suggested ways of presenting the program:

(1) See "Printed Programs" (*Program Materials 1947*, page 62).

(2) If the entire play cannot be given, choose one act or one scene that can be well dramatized and have the remainder told in story form.

(3) Parts of the play might be given as a radio broadcast.

(4) If your women cannot use the drama, why not have a series of questions and answers on "Methodist Work in China"? Such questions as: "Do you know what our work is (what types)?" "Do you know our budget for China?" "What percentage of the population is Christian?" "What percentage of the population is Methodist?" "Who are some of the great Christian leaders?" (In first person have them tell the story of their conversion.)

(5) Two of the men in your church might dress in 1847 period costumes and tell why they went to China (see Collins' and White's early story in "Now!").

(6) In our own Woman's Society of Christian Service we are planning our China program for Holy Thursday night. We shall have a "Day Apart" in the morning, a Sacrificial Luncheon, visitation with spiritual emphasis in the afternoon, and in the evening present "One Hundred Years of Methodism in China" for the entire church, closing with the Communion Service. We are praying that "another youth" may see and feel the need of China at this Eastertide, and that men and women may be stirred to do more for the Kingdom cause in China.

You will need some very special pamphlets. *The Chinese Home Missionary Society,* by Mrs. Gamewell (3 cents each), may be obtained from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and distributing offices. From the Board of Missions, 150 Fifth Avenue, New York 11, N. Y., you will want to use *A Gift That Blessed a Nation.* Three very new pamphlets which will picture for you great illustrations of what His ambassadors have accomplished in China may be secured from the Associated Boards of Christian Colleges in China, 150 Fifth Avenue, New York 11, N. Y.: *Princeton-Yenching, Ginling Then and Now,* and last, but not least, *Hwa Nan,* for inside its cover is a dear picture of Dr. Lucy Wang, who has written our Chinese invitation.

MAKE NEW FRIENDS ON BIRTHDAYS

By **RUBY VAN HOOSER,**
Secretary of Children's Work

BIRTHDAYS are among the very happiest days of all the year. Boys and girls the world around look forward to birthdays, though their celebrations may be different, their birthday songs in different tongues. *Let us help these children to know one another.*

The birthday gift of a book may open the door to a new friend—a friend, it may be, in the same town. It may lead to an understanding of some of the things about which the latter is thinking, and some of the experiences through which he is going.

Here, for example, is *Billy Bates** (50 cents), by Mabel Garrett Wagner. This book is the story of a Negro boy who with his family moved into an overcrowded city area, and made friends through the church. Small children for whom the book is written will like the interesting photographs, and they will certainly like Billy.

For boys and girls in the fourth, fifth, and sixth grades the book, *Call Me Charley** (60 cents), by Jesse Jackson, will introduce a new friend whose story will hold their attention from the first page until the last. Charley is a Negro boy in an Ohio town, and the book recounts how he made his way in the community and in the school.

Far across the seas in India live boys and girls that children in our families will also like very much to know. For those in the first, second, and third grades the story of Ajit and his sister Myria will hold a special fascination. It is told in *Fig Tree Village** (60 cents), by Grace W. McGavran, and describes the festivals Ajit and Myria enjoy so much—harvest, Christmas, a fair, and a Christian *mela.*

*Shera of the Punjab** (60 cents), by Irene Mason Harper, introduces children in the fourth, fifth, and sixth grades to Shera and Shanti, a boy and girl of an outcaste family in India, who become Christians and go to a Christian school.

Let us help our children to become acquainted with these new friends at home and over the seas. Birthdays will mean more to them if we do.

* These four books are published by the Friendship Press. They may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

BUILDING BROTHERHOOD*

By **HELEN JOHNSON,**
Secretary

NEVER before in the history of English-speaking people have we had a greater need for Brotherhood Building. The physical interdependence of the world compels us to discover a binding spiritual force. It is our Christian task then to weave the values and patterns of the kingdom of God into the fabric of the world's life.

There are some thirteen million Negroes in the United States today—some of African descent, some Indian, others European, many so blended it would be hard to say which racial strains predominate. Negroes form the second largest racial group in the United States today.

Thomas Caryle said, "When a race begins to look backward to the past or forward to the future it is an omen of no good import; its chief duty is to do that which lies immediately at hand, and thus gain power for future things."

With the aid of materials prepared by authorities, I have here some five basic situations and problems confronting the Negro in the United States today. In reading and thinking on these it is my hope that you will see some way you can help the Negro in your community.

* Written by Miss Theressa Hoover, assistant to the Executive Secretary of the Little Rock (Arkansas) Methodist Council, at the request of Miss Helen L. Johnson. Miss Hoover was one of the speakers of the Home Department at the annual meeting of the Woman's Division of Christian Service at Buck Hill Falls, Pennsylvania.

1. The historic handicap of slavery. Negroes have had only eighty years of freedom as a group. Starting with probably nothing by way of property, education, or organization, they have taken heroic strides toward overtaking whites. In spite of these heroic strides, there is still a gap in the life of the Negro. As a group Negroes have shorter lives, more sickness, poorer houses, less schooling, and fewer technical and professional skills than whites.

2. There are Jim Crow laws, customs, and discriminations. In seventeen states and the District of Columbia the laws forbid Americans to attend the same schools, use the same parks, eat together in restaurants, or do many things together if one person is white and the other Negro. Christians are denied the privilege of worshiping together.

3. There are unequal schools and colleges. Questions are often asked, what does the Negro want? The Negro wants schools with equal facilities, equally trained leaders, and an equal chance at success.

4. There are mutual prejudices and antagonisms. Negroes resent statements about being lazy, stupid, dirty, and shiftless, yet they can believe with vigor that whites are proud, mean, and hard.

5. There is limited trained leadership. In most communities the Negro looks to the ministers for guidance

(*Continued on page 30*)

WESLEYAN SERVICE GUILD

MARGARET DODD
Former Field Secretary
Wesleyan Service Guild

MISS MARGARET DODD, who has been with the Guild since unification, first as secretary to the Division Guild Secretary, then as Guild field worker, left at the end of the year to become "mistress of a Methodist manse." It is with deep regret that we let Margaret go for she has done excellent work both in the Guild office and in the field. It was on one of her field trips that she met the Rev. J. G. Burt Easton, whom she is to marry in the not distant future.

We know that she will continue her interest in both the Guild and the Woman's Society and will do much to promote the work of both in the Wyoming Conference.

Charlena Davis Glover is now the secretary to the Division Guild Secretary.

THE Standing Committee of the Wesleyan Service Guild met in the library of the Inn at Buck Hill Falls December 6 to 8, in connection with the annual meeting of the Woman's Division of Christian Service of which the Guild is a part. The report to the Woman's Division was given by Mrs. Charles W. Mead, of Omaha, chairman; Mrs. Mariam Hotle Burdo, the Western Jurisdiction Guild secretary; Mrs. Gladys Warden, the Southeastern Jurisdiction Guild secretary; Mrs. Marjory Poole, Guild chairman of Christian Social Relations and Local Church Activities, and Miss Dorothea Keeney, Guild chairman of Spiritual Life development.

The Standing Committee received reports from all jurisdiction secretaries and chairmen of committees, which showed developments in the work and enlarging needs and opportunities in the months ahead. They accepted the challenge of Dr. Marshall Reed, given at Columbus in May, to face the "New Frontier" represented by the increasing number of American women who are gainfully employed. Though there are some women who are giving up their jobs and making homes for their G.I. husbands, there is as yet no great percentage leaving gainful occupations. For these Methodists, as well as the unchurched in the community, the Guild has a responsibility.

It was agreed that the point of most vital concern in

MARION LELA NORRIS, *Secretary*

interesting and holding Guild members is the program. Materials there are in abundance, but it is essential that the program committee in the local unit (vice-chairman and department chairmen) carefully prepare interesting programs in line with the fourfold goal of the Guild, to meet the interests and satisfy the needs of the members of the particular unit which they have the privilege of serving.

A teacher in the unit may be able to work with the program committee, if they wish help, or make valuable suggestions to them on selection and presentation of various materials including stories and pictures.

The books and pamphlets on *India* and *The Christian and Race* have interesting stories, characterizations of Christians, and stimulating ideas to put into every day practice.

If you need help in program building, write the Guild office for an outline.

If you have had programs in your Guild meetings that have "gone over" unusually well, or worship services that have helped you to carry your Christianity into your every day living in a vital way, send a copy to the Guild office. The Standing Committee decided to collect outstanding programs and services, and make them available for Guilds that need assistance.

Race Relations Sunday is February 9. The World Day of Prayer, February 21. Lent begins on Ash Wednesday, February 19. These dates remind us of co-operation opportunities with other groups in the church and with other churches in the community. The Lenten readings in *The Fellowship of Prayer* are used individually by many Guild members throughout Lent. (Secure for 3 cents each from Commission on Evangelism, 287 Fourth Avenue, New York 10, N. Y.)

BUILDING BROTHERHOOD

(*Continued from page 29*)

and inspiration. Yet there are often too many underfinanced and poorly attended religious institutions in the community. They are unequipped to cope with the vital problems concerning the Negro population of that community. If the church is to become an increasingly vital force in a community it must devote more efforts to the social needs of the people. Therefore, our leaders must be better trained.

When we think of problems confronting any person or groups of persons we think first of where we can best begin to solve these problems. I would say begin with yourself. You must be sincere of heart and purpose before you can succeed in building brotherhood. Strive to meet Negroes of intelligence and help others to meet and fellowship interracially. Most of all think of Negroes and other minority groups as human beings. Be a true neighbor to all men. A true neighbor is one who responds helpfully and sympathetically to human needs.

STUDENT WORK

By **DOROTHY A. NYLAND**

A LETTER addressed to the "Christian Youth of Japan, printed in the February, 1946, THE METHODIST WOMAN, brings an answer from the Philippine Islands! Mrs. Clarissa Clement, a Negro woman elected American mother in 1946, has received over fifteen hundred cables from overseas congratulating her upon her election. A German refugee camp wired, "Again we have hope." Is there any doubt that this is "One World?" Will it be a Christian world?

During race relations month there is an opportunity to demonstrate the importance of Christian fellowship with people of all colors and classes if a world of peace is to become a reality. How is the college campus measuring up to this responsibility? As secretary of Student Work have you shared the program on "Christian and Race" with the students on the campus?

Here's a part of the letter from the Philippines. Would you believe "it is love and brotherhood that can change the whole world," if the experience of this young man had been yours?

"Guagua, Pampanga, Philippines,
October 14, 1946.

"DEAR MISS NYLAND:

"After reading the letter addressed to the Christian Youth of Japan published in the magazine, THE METHODIST WOMAN, February, 1946, issue, I was very much impressed of the greatness of the American Christian people. I believe, too, that it is through love and brotherhood that we can change the whole world. True greatness of an individual or a nation can be attained not in terms of wealth nor wisdom but through service, for Jesus' mission is to serve.

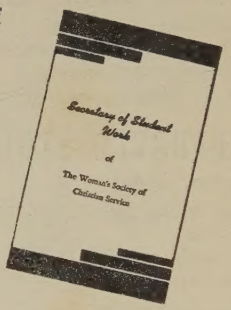
"I'm a member of the Christian Youth Movement, the Methodist Youth Fellowship. We are more than one hundred young men and women active members in our church. There are more than two hundred children enrolled in the children's department. Our church building is quite big but not completed. The houses in the community where we live now were burned by the Japanese soldiers when they first arrived in the Philippines. Today we built small houses of poor materials for our shelter.

"As you are the secretary of Student Work, will you please furnish us some materials to improve our children's department, Sunday school, and Methodist Youth Fellowship organizations. We need some magazines, pamphlets, books, music books, and other aids. Regret to inform you that I am one of the fire victims when the Japanese soldiers burned so many houses. My books, utensils, furniture, etc., were burned.

"I'm a lay leader of The Methodist Church in our district and an officer of the Sunday school. I'm interested in religious education for the young people and children. . . . . I'm glad if there are some of your college students who care to write us.

"Yours in Christ,
"Mr. Nicomedes R. Isip."

It's here! Every secretary of Student Work should order the free leaflet, *Secretary of Student Work of the Woman's Society of Christian Service* which is just off the press. Conference and district secretaries may send to each local and campus secretary. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.



DAY APART SERVICE

(*Continued from page 23*)

Advance Preparation:

Furnish speakers and musicians with materials and Bible texts early for preparation. Plan to use a different speaker for the three *Quests*. Invite anyone interested and ask all to pray for the Presence of the Holy Spirit. Announce that special requests for intercession may be placed in a basket marked for the purpose on a convenient table.

Provide, on a table, Bibles, pencils, note paper, and study books. (See footnotes for book suggestions.) Provide, in the seats, copies of the *Stewardship Ceremonial*,* *Day Apart Service*, reprint,* *Christian Stewardship Card*,* and *A Quiet Time** leaflet, for each person.

Make careful preparation in order to avoid interruptions and distractions.

Although silence is maintained throughout the three hours, all should feel free to move about quietly, as necessary, for books, etc.

The leader or Spiritual Life chairman, in welcoming those present into the fellowship of prayer, should read "A Quiet Time, Introduction" (first section of this service) and give a warm, friendly welcome, then sound a deeply spiritual note, challenging participants to new, complete surrender and commitment to Christlike living. Her talk should be ten minutes long, and the other two speakers should have five minutes each. Texts and material of their Quest period should be used in preparing the talks.

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* The following materials are obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices: *Stewardship Ceremonial*, one for 5 cents; 12 for 25 cents; 100 for $1.50. *Day Apart Service*, reprint. *Christian Stewardship Commitment Card*, 25 for 10 cents; 100 for 30 cents. *A Quiet Time*, 25 copies, 10 cents; 50 copies, 15 cents; 100 copies, 25 cents. *A Service for Sacrificial Meal*. Price, 5 cents each; 12 for 25 cents; 100 for $1.50.

[1] *The House of the Soul*, Evelyn Underhill. Used by permission of E. P. Dutton & Co.

[2] *The Way in Prayer*. Used by permission of A. R. Mowbray & Co.

[3] *Prayer and Worship*, Douglas V. Steere. Used by permission of Association Press.

[4] *Creative Prayer*, E. Herman. Used by permission of Harper & Bros.

[5] "Living Prayer," by Glenn Clark, in *Together*, edited by Glenn Clark. Used by permission of the publisher, Abingdon-Cokesbury Press.

[6] *The School of Prayer*, Olive Wyon. Used by permission of the Westminster Press.

[7] *The House of the Soul*, Evelyn Underhill. Used by permission of E. P. Dutton & Co.

[8] *Letters of a Modern Mystic*, Frank C. Laubach. Used by permission of Student Volunteer Movement.

[9] *Ideas Have Legs*, Peter Howard. Used by permission of Coward-McCann Co.

[10] "Creative Relationships," by Samuel M. Shoemaker, in *Together*, edited by Glenn Clark. Used by permission of the publisher, Abingdon-Cokesbury Press.

[11] *The Fine Art of Using*, Ralph W. Sockman. Used by permission, Board of Missions, The Methodist Church.

[12] *Report of the Findings Committee*, Third Assembly, United Council of Church Women, by Bettie S. Brittingham.

[13] *The Way*, E. Stanley Jones. Used by permission of the publisher, Abingdon-Cokesbury Press.

[14] *Letters of Evelyn Underhill*. Used by permission of Longmans, Green and Co.

[15] *Prayer: The Mightiest Force in the World*, Frank C. Laubach. Used by permission of Fleming Revell Company.

THE WORLD DAY OF PRAYER

February 21, 1947

Theme: Make Level in the Desert a Highway for Our God

Program for Adults and Young People. 3 cents each; $3 per hundred.

Call to Prayer. Free.

History of the Day of Prayer. ". . . and all her paths are peace." 2 cents each; $1.25 per 100.

Letter. (Takes the place of the Handbook.) 2 cents each; $1.75 per 100.

Poster. 5 cents each.

Children's Program, "Join Hands Around the Rolling World." 3 cents each; $2.75 per 100.

Leader's Manual for Children's Services. 10 cents.

NOTE: Please order early. We cannot be responsible for delivery of orders received after February 5.

LENTEN MATERIAL

Lenten Worship Service, "Let Not Your Heart Be Troubled." 50 copies, 50 cents; 12 copies, 15 cents; single copies, 5 cents.

Lenten Offering Envelopes. Free.

APPROVED STUDIES 1946-47

Theme: India

India at the Threshold. By L. Winifred Bryce. 75 cents.

Discussion and Program Suggestions for Adults on India. By Ruth Ure. 25 cents.

Theme: The Christian and Race

Portrait of a Pilgrim: A Search for the Christian Way in Race Relations. By Buell G. Gallagher. 75 cents.

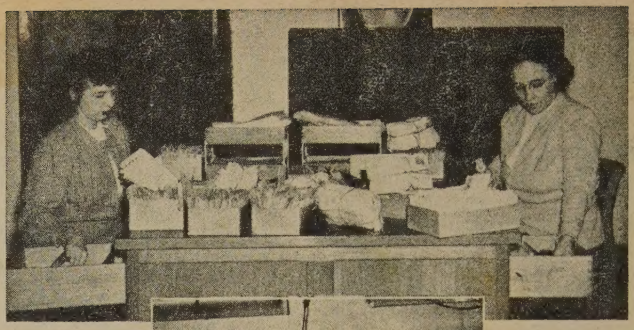
Discussion and Program Suggestions for Adults on the Christian and Race. By Horace W. Williams. 25 cents.

Theme: The Christian and Beverage Alcohol Problems

A Packet. Contains leaflets especially designed for the study of this problem along with a guide for the leader. 50 cents.

Theme: The Stewardship of Life

Christian Motive and Method in Stewardship. By H. B. Trimble. 60 cents.



Photos by W. J. Batchelor

Incoming - Outgoing

(Above) Literature Headquarters mail averages thousands of orders a day during height of season. (Below) Hundreds of packages ready for post-office handling

1947 PROGRAM FOR ADULTS

Theme: "Of Such Is th Kingdom"

This packet contains two bo lets—PROGRAM MATERIAL WORSHIP SERVICES. 45 ce In quantities: Program book three for 60 cents; Worsh Services, $1.00 a dozen. Spanish edition containing program and wo ship services under one cover is availabl 45 cents.)

Membership Pledge Card. Free.

Installation Service. About five copies will needed by each local society. Free.

1947 Calendar. For each member. 5 cents each 25 for $1; 50 for $1.75.

Officers' Letter File containing a letter to eac officer in the local society and the chart goals for 1947. 25 cents.

Record and Report Book. Local, District, Co ference. Each 35 cents.

Remittance Blanks—Local Treasurer. A pa containing thirty-six sets of blanks. This is take the place of the Treasurer's Book. cents.

The Goals Chart, 1947. 28x41 inches. D signed for use in district, conference, an jurisdiction meetings. 20 cents.

Past President's Pin. Solid gold. $6 ($5 plu $1 federal tax).

1947 Prayer Calendar. The purpose of h booklet is to offer an opportunity for ever woman to have a part in undergirding the work of the Divi with her prayers. Besides the listing of all commission workers and their work, there is an occasional prayer an selection of Scripture. There are also thirteen maps and calendar (page size) for 1947. 30 cents.

WESLEYAN SERVICE GUILD

Handbook for 1947. Local unit information, program sugges tions for each month, and projects. 15 cents.

Pledge Card. Free.

Blanks. A packet, 20 cents. Contains treasurer's remittanc blanks, record sheet B., corresponding secretary's blanks. T list of officers' blank has been added.

New Kodachrome Lecture

Sixty colored slides showing the scope of the Woman's Society of Christian Service, its lines of work, and its outreach into areas in many lands and our own country. Time of showing: 35 minutes.

The lecture with slides packed in a stro will be sold for $35 to a district or conference. The onference secretary of Organization and Promoti or its showing in various churches, probably routing it fr church to another.

Equipment required: A projector for 2x2 slides and a white screen, preferably opaque, up to six feet, accordin the size of the group.

The lecture with slides is available now. Order from Eloise A. Woolever, Secretary of Organization and Promotion 150 Fifth Avenue, New York 11, New York.

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